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THEOLOGICAL SEMINARY.

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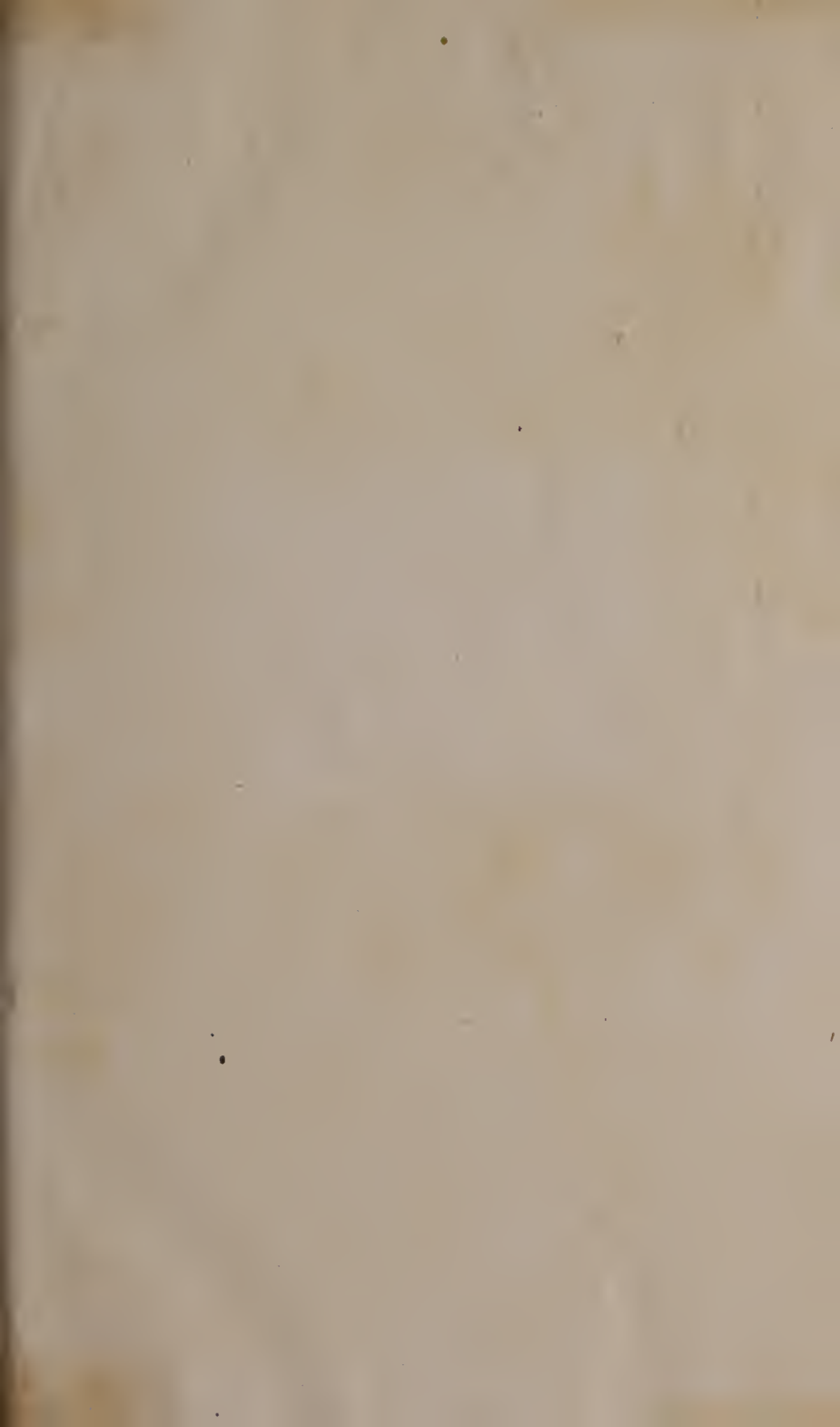
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1862.

DEATH OF MRS. BRECK.—The Church will be pained to learn the death of Mrs. Breck, wife of the Rev. Dr. Breck, the pioneer and founder of Church Institutions in the Northwest. She departed this life on the 8th of April.

Bishop Whipple, in communicating the fact to the Domestic Committee, says: "We have all been much afflicted in the death of Mrs. Breck, who fell asleep the 8th. She was a very great sufferer, but bore all with Christian cheerfulness. She had long been gathering manna for this last journey. Few will be more missed in all missionary work. Few leave a brighter record of loving deeds. Our prayer is that God may comfort our beloved brother in this heavy sorrow."

MINING TERRITORIES—A GOOD IDEA.—The Rev. Mr. Syle, of Washington, writes:

"I hand you \$25, which please credit to Trinity Church, Washington, as their response to the special appeal for the Mining Territories. In order to raise the ten thousand dollars asked for, we found it was only necessary to contribute an average of ten cents for each communicant; according to which, our quota is the amount now sent, our parish only numbering at present about two hundred and fifty communicants. This we regard as *special*, and shall hope to send you, in the course of the year, an average of one dollar for each of our communicant members."

EXPLANATION.—A communication having been received in relation to the report of a missionary, published in a recent number of this periodical, the Secretary *pro tem* of the Domestic Committee replied to the communication; and in explanation of the matter, the substance of his reply is here given:

"Yours of yesterday is received. I have no personal knowledge of the Rev. Mr. —, and I presume this is the case with all the members of the Domestic Committee; though his appointment, when made, must have been based upon testimonials in which they had confidence.

“Neither the Committee nor their Secretary, acting as editor of the *SPIRIT OF MISSIONS*, will consider themselves responsible for the sentiments or opinions of the missionary; though they would not publish that which they knew would be offensive to a portion of the Church. In this particular case, if sufficient care has not been used, the fault is in me. “The Committee, you know, are constituted in a sort of representative character, and the missionaries under them may be expected to be of the various shades of opinion tolerated and allowed within the Church. Ignoring, as the Committee do, all mere party lines, they seek only to be satisfied that the men whom they appoint are earnest, pious workers for the cause of Christ.

“I have not seen the article to which you allude. When I read over the report of Mr. —, I did not suppose that he meant more than to fault the church-families in a neighborhood for not coming together, as the members of their own denomination, for lay-reading, in the absence of the missionary, and for not husbanding their resources, to enable them to provide for their own exigencies. As this is a policy which many in our Church favor, I did not feel authorized to suppress his recognition of it. Had I seen, beyond this recognition of a policy, an offensive sentiment or feeling toward the Christian bodies with which he is surrounded, I would certainly have taken the responsibility of withholding his report from the public, and of calling the attention of the Committee to the case.”

THE NORTH - WEST.

From the Rt. Rev. J. C. Talbot,
D.D., Missionary Bishop.

NEBRASKA CITY, N. T., *April 1st*, 1862.

I EMBRACE the first moment after my return from a trip south, to acknowledge the receipt of yours of 6th and 18th March. I thank the Committee for their prompt concurrence with my propositions, so far as they have yet received their assent.

And now let me say how thankful I am that the Committee are making earnest efforts for the great fields to the far West. I do trust that, by God's blessing on their efforts, we shall soon see several faithful men in that most hopeful, but most neglected field. I thank you for sending the *Gospel Messenger*. I had not seen Mr. Hill's letter. The information it contains would have been given to the Church, through my own communications, had not the death of my daughter last fall prevented my intended visit. It only tends to confirm me in the opinion I had already formed—of the vast importance of Nevada as a missionary field.

I have arranged my affairs in this section, so as to go in May, or by 1st June at latest. I ought to get off in May, and it is possible that I may find it best to continue my journey overland to California, and get back by sea. I can not yet say. But I know it is at least two thousand miles hence, and only three hundred from San Francisco, or thereabouts.

I am almost ready now to place a missionary at Decatur, where I shall be myself next week.

I visited Arago last week, and had a most interesting service. After prayers in German, by the missionary, Rev. Dr. Massock, I addressed the congregation in English, which most of them understand, confirmed eight persons, and administered the Lord's Supper to fourteen or fifteen. I hope Dr. Massock is doing great good there, though his work is not as strictly *Church* work as I could wish. He ministers to those who call themselves Lutherans, German Reformed, and Roman Catholics. Yet he is the only clergyman there, is highly respected, and, I trust, will be able in time, and under God's blessing, to bring them all into the “one fold,” under the “one Shepherd.” The visitation was evidently a pleasure to the people. As an

evidence of it, they came at 10 P.M. to serenade the Bishop, and sang, in German, a song of welcome, and another expressive of the joy of their hearts for the spiritual blessings conferred by his visit. I was glad to find Dr. Massock much better situated and far more comfortable than when I was last there. His family is now with him, and the hand of the tidy German housewife is visible in every thing around him.

At Nemaha, on my way back, I spent two or three days, baptized a child, and confirmed its mother. Here, though the town is small and the population migratory, I am persuaded a good work is going on. The people are reading and informing themselves respecting the principles of the Church, and very general interest is manifest. The Sunday-school is flourishing, and I was exceedingly pleased to see how well my excellent deacon, Rev. Mr. Hagar, is laying the foundations of the Church there. The answers of the children would have done credit to those whose opportunities are much greater. I noticed for instance, that "at the name of Jesus" every form was bent with lowly reverence. I asked: "My children, why do you bow at the mention of Jesus' name in the creed? Is it only because you have seen your minister and superintendent do it?" "Oh! no, sir! It is to show that we worship Jesus Christ as our God." At this place I licensed a zealous and godly man as lay-reader, to keep up the services during the intervals of Mr. Hagar's visits. On the whole, I can see progress since God sent me hither. The work must needs be slow. It may, perhaps, for that reason, stand the better. God grant that it may endure the test of the great day!

NEBRASKA.

Nebraska City—Rev. E. Adams.

ALL the services of the Church, Sunday-school, etc., in St. Mary's parish have been continued regularly through another quarter. Our week-day services now are on Wednesdays and Fridays. Nothing unusual has occurred in the parish. The Bishop's visitation will be held on the first Sunday after Easter, when there will be confirmation.

Arago—Rev. S. C. Massock, D.D.

Yesterday, the 27th day of March, we were favored with a visit from our missionary Bishop, the Right Rev. J. C. Talbot, D.D. The holy rite of confirmation and the holy communion were both administered. Prayers were read by me, as usual, in German, and the communion service in English by the Bishop. The presence of the Bishop brought forth great delight; he was received with enthusiasm by the whole congregation. Bishop Talbot is a very influential man, being a true representative of the holy catholic and apostolic Church. All his visits are crowned with great success.

DAKOTA.

Itineracy—Rev. M. Hoyt.

SINCE the 1st of January I have given two Sundays of each month to Dakota Territory. I have been enabled to fill each appointment, with one or two exceptions, when the storms were so severe that it was impossible to travel.

There are four points now where I have regular appointments. The first is twenty-two miles west of Sioux City. The name of the place is Elk Point. It is situated on the Missouri bottom, some two miles from the river. The soil is very productive, and the country about possesses, what in Dakota is of great importance—namely, a very large tract of timber, and that of the best quality. If there are any Churchmen of the East who are looking westward, permit me to direct their attention to this point. They will find at this point a saw-mill, and soon a grist-mill, a school and an Episcopal congregation. We have at this point three Church families, and one young man brought up in the Church—five communicants. I shall organize a parish soon.

The next point is Vermilion. This village contains now some twenty-five buildings, and has some forty farms opened at a distance of from four to six miles. The only Church family here left a few days since for Ireland. Congregations here generally large. Shall erect a small church during present year.

The next point is Yancton. Here there are two Church families and four communicants. The church building is finished and clear of debt.

The next point is Bonhomme, twenty miles west of Yancton. There are no Church families there, and thus far but little encouragement. Still I shall hold occasional services there.

We are in hopes that the present season will add much to the population of Dakota. The Indian troubles, which last year turned back so many emigrants, are now at an end, and, as I believe, no more to be repeated. We have on the Missouri bottoms a fertile soil; timber sufficient to settle the country for from five to ten miles back; a healthy climate, and schools and religious privileges, from the mouth of the Big Sioux to the Indian reservation.

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MINNESOTA.
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From the Rt. Rev. H. B. Whipple,
D.D.

FARIBAULT, *March 17th, 1862.*

YOU know that in days of a common sorrow, it helps us to tell each other of the things which are near our hearts. The work in Minnesota is the same as in every missionary field, and so I write freely to you, whom the providence of God has made the almoners of the Church in missionary work within our Western borders.

The winter visitation, although more severe on account of the intense cold and storms, has been very joyous and blessed. I have baptized thirteen adults and thirty-nine children, confirmed ninety-three persons, preached more than one hundred times, and celebrated the holy communion fifteen times. The congregations have been unusually large, and many times tearful eyes have shown the feeling that God was nigh, and that they were called to repentance. More than two thirds of these services were in school-houses, log cabins, or public rooms. There were no other notices at many places than the one sent the postmaster in November, but in every instance the people had remembered the appointment, and made preparation.

THE PRAYER-BOOK.

Doubts have been expressed whether the prayer-book was adapted to pioneer work. If any man complains of its stiffness and

formality, he may be sure that the trouble is in his own heart. As a border man once said, "It is just the thing." It has true advantages for missionary work which nothing else can supply. The word of God is placed where it belongs, prominently before the people. The Bible is not to many a household book. All they hear of its words are in public worship, and I have had men so impressed with this truth that they came and asked for a Bible after service. All of the service is plain and practical—exactly what border men need. Its confessions of sin are personal; its praises are for common mercies; its prayers ask for things which all men need. The gross familiarity, irreverence, and extravagance of much extempore prayer, the vagueness of its teaching, its heathen longings for excitement, can never mould any people. There must be a few plain, simple explanations, an appeal to men like yourself to pray, a plain statement that God is there; then page the service, and show them by your example that it is to be used in a reverent and earnest spirit.

PREACHING.

Preaching must be plain, simple, and heart-felt, telling men of common sins, common trials, common temptations, common dangers, and holding up Jesus Christ as the Saviour of every man who needs a Saviour. An eminent judge of the United States Court, now gone to rest, once said to me: "I have listened to preaching for many years, and I wish you would tell me what I must do to be saved, as you would tell my negro boy. I think I can understand that. But if you don't, I fear I shall stumble as I have before." To this end every missionary should, after careful preparation, occasionally preach without notes.

BORDER SERVICES.

Border services would seem very rude to one accustomed to your beautiful churches; but heaven is just as near the border as the city. You will at times catch glimpses of Galilean missionary work here which city parishes seldom see. These thorny hands have warm hearts, and those gipsy-looking children are to be the men to found a State. I have often asked some rude men, stage-drivers and teamsters, whom I had heard using blasphemy, to go with me to service, and after listening to the first sermon for years, been overpaid by their hearty thanks. One thing grieves me—to meet with men who say, "I never heard of the Episcopal Church; don't you

mean the Episcopal Methodist?" or to be told: "I supposed your Church was only in cities, among rich people." The day has come for an apostolic Church to vindicate its apostolicity by something better than that old Jew's cry: "The temple of God, the temple of God are we." St. Paul knew how to vindicate his apostleship, when he could say to the Corinthians: "The seal of mine apostleship are ye in the Lord."

FALSE TEACHERS.

There is in all new countries a fearful amount of sin, irreligion, and infidelity. The adventurous spirit of the border, the absence of religious restraint, and the falsehoods of the devil sown broadcast, are prolific sources of evil. "False teachers" are here as of old, "who privily bring in damnable heresies, denying the Lord who taught them." I stopped one day at a log cabin, and was startled by the heathenish ignorance of the whole household. The man and family were not only unbaptized, but destitute of all faith. I prayed with them, gave them a Bible and some other books. The next day I learned that this man had been a preacher, and when he found preaching brought no gain, he became a teamster, and teamed on the Lord's day as on any other day. Nor is this a solitary instance. I have heard of two men who came out here as missionaries, who are to-day heads of skeptical or infidel clubs.

SUNSHINE.

There are blessed gleams of sunlight on this work—seen in blessings on our missionaries' work, in the scores of children found in some Sunday-schools, in the deeper life of faith. It is not all dark. Hardly have I held a first service, that I could not afterward find some fruit. A few days since a man came to me and said: "Bishop, when you held your first service here, I resolved to become a Christian. I wanted to be baptized at your next visit, but was afraid to ask you. I can not wait any longer." He and two other adults were baptized. At another place three adults were ready for confirmation, and many babes have been received into Christ's fold.

INDIAN MISSIONS.

Here there is the same old battle with the devil, the same heathen blindness, the same wretched neglect of the government—hardest of all to bear, the same doubt and

opposition of my own race. Those who are most sure nothing can be done for these lost sheep, are men whose hands are stained by past dishonesty or by some shameless profligacy. None of these things move me. I would be overpaid if one of these poor souls shall, through my instrumentality, be saved and won to Christ. There are some hopeful signs. The new mission is prosperous, and our Indian lambs here are doing well. Yesterday, a friend who had expressed grave doubts whether an Indian could be civilized, went with me to catechise the children of Andrew's Hall. When he heard their ready answers, which were far beyond the average of Sunday-schools in the same catechisms, and heard them sing, "Rock of ages, cleft for me," and witnessed their reverent manner in prayer, he said: "I confess this work removes my doubts."

GRATITUDE FOR YOUR VENTURES OF FAITH.

And now, dear brethren, what will the Church do for you? You have taken a heavy load from my heart by your resolution to keep your missionaries in the field. Will the Church sustain you? Dare we at this time, as a Church, give up any work for God? Is this a time to let go of his hand? A little more than one year ago there came to America the heir of the proudest kingdom in the world. As he traveled through the land, he saw everywhere a nation teeming with prosperity. The busy hum of its industry, its vast network of railways, its cities which had sprung up as if by magic, its commerce with argosies of wealth, must have made him say, as did one of old: "It was a true report which I heard in my own land, . . . but I believed it not until I came, and mine eyes had seen it. . . . And behold, the one half was not told me." What a change! More than a million of these citizens in deadly strife! All this industry, this wealth, this commerce, turned from its noble work of blessing, to carry devastation and destruction to the land. Could this be if the nation had not fearfully sinned? Will it ever be changed except God help us? It is a day for work, for prayer, a day to bring all the tithes into the storehouse. The nation will be saved when the sorrow has led the nation unto God. Remember me in your prayers. I never felt so weak to bear the care of this vast missionary field.

Chanhassan—(Itin.) Rev. J. S. Chamberlain.

The winter visitations of our Bishop disappointed me much. Two adults were baptized and nine confirmed. I confidently looked for at least thirty confirmations, but at almost every station there seemed something untoward. I trust, still, that at another visitation it will be found the expected confirmations have been only postponed.

In many respects my work has been full of comfort to me for the whole year past. The people have seemed more earnest in religion and more desirous of its ministrations among them. Near my own residence in Chanhassan, this has been particularly so. At Excelsior, a small village two miles off, the people having asked me for occasional services, immediately upon my commencing them, began to raise means for a church-edifice, and have already so far succeeded as to be able to begin building as soon as the season shall open. The number of communicants has more largely increased than during any previous year of the mission. At Neenah, twelve communicants have been received from among the Lutheran Germans.

Eden Prairie, etc.—Rev. J. A. Fitch.

During the present quarter I have continued my labor as usual. I have baptized ten children and infants, have celebrated one marriage, received one sick woman into the Church, gave her the sacrament of the Lord's supper, baptized her infant, and a few days after officiated at her funeral. We have now a prospect of building the church at Eden Prairie this season.

Shakopee, etc.—Rev. E. P. Gray.

Since my last report I have continued to hold services at Carver on alternate Sunday evenings. The congregations hold out pretty well, considering the circumstances, and that we have no regular place of worship. We have been obliged to change from the hall we occupied to a basement of a hotel, then to a private room. A church-building is much needed there, and an attempt to get one was in contemplation, until the stress of the times forbade it. The lots can doubtless be obtained, and \$500 would enable us to build a neat brick church. There is not a single place of public worship in the village, and no other regular services but our own. It is a precious

opportunity, that ought to be improved. Three persons were confirmed at the Bishop's visitation, the first fruits of my labors there, among the adults.

At Spring Lake, services have been held once in four weeks during the winter, but I have now commenced holding them once a fortnight. My last service was in a log house, with a large fire-place filled with blazing logs. The little house was quite full, and the people very attentive. A log church has been talked of here, and I hope another year will not find us without it.

Services at Eagle Creek have been intermitted, but will be resumed at the first favorable opportunity.

In the parish church of Shakopee, on St. Paul's festival, I baptized fifteen children, of various ages, from two months to fifteen years. Nearly all belonged to families not brought up in the Church, and not yet members of it. In several cases the children desired baptism themselves, and spoke to their parents of their own accord about it; and I have no doubt the interest of the children has drawn the attention of parents to their own religious duties. Another child was baptized in private, making sixteen in all. The Sunday-school has increased considerably, and is taught entirely by myself and wife.

We have been intending to remove, enlarge, and improve our little church. It now stands unfenced, on a business street, exposed to profanation and various annoyances. It is so slightly built that it is impossible to make it comfortable on the coldest days, and any expense laid out upon it where it now stands would be thrown away. Our plan has been to remove it to the lot next the parsonage, taking it down, and enlarging and rebuilding it; also to sell the lot where it now stands, to help pay the expense. If this can be done, with a little help we can accomplish our object. A strenuous effort must be made to do it.

Crow Wing, etc.—Rev. E. S. Peake.

The necessary reduction of our stipend has been something to which we have looked forward for some months past, but trust it may not interfere with or hinder our labors.

Connected with one of our stations are several families who cultivate small farms, and though they would be able to contribute but little in money, we shall look to them to aid in the supply of our deficiencies by the gift of the fruits of the earth.

The house which we have occupied ever since our labors were begun at this point, has been furnished us without rent by a layman of our congregation, and will continue to be so for the present.

The sad affliction of our country has seemed to increase the thoughtfulness of many upon religious duty, and will, we trust, be a means of leading vast numbers from that large class in our land who believe in our Lord Jesus Christ as the Son of God and yet fail to obey him, to inquire into the scriptural way of salvation, and lead them to use those means of grace which he has appointed, but which, from false impressions of duty, or erroneous theories of the necessity of a supernatural mental excitement, or other traditions by which men now, even as in our Saviour's time, make void the commandments of God, they have so long neglected.

The number of the people to whom we minister is not large, but there are many sincerely inquiring how our scriptural and apostolic Church answers the questions: What shall we do? (Acts 2 : 37;) and, What doth hinder me to be baptized? (8 : 36.) There is no charity so great as that which gives the pure, plain, simple answer of Holy Writ to "Christ's sheep who are dispersed abroad, and to his children who are in the midst of this naughty world, that they may be saved through Christ forever."

Would it not be possible for the Bible and Prayer-Book Society, or the Church Book Society, to publish the Book of the Acts of the Apostles by itself? Many would read it in a few hours who now study the Scriptures for years without realizing that in these few pages they have set before them the foundation and establishment of the kingdom of Christ upon earth.

The missionary can often place such a book in the hands of persons who would read it with interest, while they would lay upon their shelves the volume of the Scriptures, or would peruse them without system and without profit.

Hastings—(Itin.) Rev. T. Wilcoxon.

One reason for remaining at Hastings is, we have a small house of our own, which gives us shelter and saves rent, which in these times is quite a consideration. So far I have the Bishop's approbation in remaining here. And besides, with reference

to the stations that I visit, it is about as central as any point. Stillwater is twenty-five miles north; Lakeville, twenty-three miles west; and Cannon Falls is seventeen miles south; while Douglas is three miles, and Basswood Grove is eight miles distant. Besides these places, together with Bellwood and Vermilion, I have visited Prescott, River Falls, and Hudson, in Wisconsin. These are all places of considerable importance. I can visit them but seldom, yet this will tend to keep alive an interest in the Church until they can be better supplied. I have baptized one infant at Prescott, and have given the holy communion and baptized two children at River Falls; and I intend to administer the Lord's Supper at Hudson in the evening of Easter-Day, in connection with Stillwater.

Three months ago I had the misfortune to lose my horse by disease. But now, by the aid of friends in Hastings, and other neighboring places, including also some offerings from a distance, my loss is more than made up by a better animal.

The past winter has been severe. On two or three occasions I have been obliged to omit appointments or change the place for services.

Rochester, etc.—Rev. C. Woodward.

Since my last quarterly report the Bishop has visited the several stations in this missionary district, excepting one which the heavy snow-drifts prevented his reaching. Six persons—adults and children—have received holy baptism, and ten been confirmed.

Some of my journeys, during the past severe winter, have been exceedingly trying; yet I have had the satisfaction of being able to meet all my appointments throughout. Only once, in fact, have I failed herein, and then on account of the utterly impassable state of the roads from high water.

The affairs of this mission are, on the whole, proceeding satisfactorily. The Sunday-schools at Rochester and Chatfield are much improved, under their respective immediate superintendents.

The proposed chapel, in the former place, will, I trust, be built during the coming summer. Besides the pressure of our great need of it, there is now the additional motive that to fail is to forfeit the liberal aid that has been conditionally offered for the purpose.

WISCONSIN.

Beaver Dam, etc.—Rev. L. D. Brainard.

SINCE my last report, I have officiated every Sunday morning at Beaver Dam; and in the afternoon at Fox Lake, with the exception of two Sundays, when I was confined to my bed by sickness. Of late there have been many changes in Beaver Dam, both in the church and in the city. Six of the communicants of the church have moved away; and none have come to fill their places. The church here is still very feeble; and as many members of the parish live from two to five miles in the country, the attendance on the services this winter has been quite small, owing to the bad roads and stormy weather. I trust, when we have settled weather, and better going, the congregations will be larger.

The Baptists have a college here, with seventy-five students in regular attendance; hence this denomination is very strong, and continually growing stronger, from the fact that many Baptist families are moving into the place to educate their children at the college. Though occasionally some of the college students stray into our church, "to see our services," I know not how far their minds are impressed with the beauty and harmony of evangelical truth and apostolic order.

The Congregationalists, or New-School Presbyterians, are also very numerous, and have the most "wealth and fashion" of any society in the place—have been established some eighteen years or more.

The German Romanists built this last year two churches; and the Irish Romanists have one nearly completed. The German Lutherans have a small church, finished this year; they also have a large Sunday-school, composed mainly of American children, who go principally to learn the German language. The Old-School Presbyterians are trying to get a foothold, and have a small house of worship. The Methodists are found every where in the great West, and of course are here in great numbers. The Humeites or infidels have their regular meetings on Sundays. With all these sects and denominations, we have occasional visits from Universalists, Spiritualists, Second Adventists, etc.

Our Sunday-school is in a growing condition. We feel very much the want of

instruction and library-books. If some rich parish in the East, or some churchmen, could send us a few, either old or new, books, we should be very thankful for them, and I know they would be properly appreciated.

The prospects of the Church at Fox Lake, I think, are much better than they were a year ago. There are more intelligence and means there than here—more liberality. I will mention an instance or two. When one of the good Church ladies there saw your missionary on the coldest days riding on horseback, from Beaver Dam to Fox Lake, a distance of ten miles, with nothing but a thin shawl on, and the snow so deep that the horse could hardly get along, she went around among her friends and collected money enough for an overcoat and a pair of boots. Then three kind-hearted men (one a Churchman) made me a present of a sleigh.

Eight copies of the *Gospel Messenger* are taken there, and the Church feeling is growing—commencing to germinate. I hope the good Church-people there will take so much interest in the church that soon they will do something toward getting a church-building of their own.

I know I have a hard field, yet I would not change it for any rich parish. I am contented, because I believe God has placed me here.

Oneida (Indian)—Rev. E. Good-nough.

It will rejoice the hearts of all those who are interested in the welfare of our Indian brethren, to learn that your missionary to this tribe has the blessed satisfaction of seeing actual religious progress made by the Indians under his charge; and this too while very many circumstances are decidedly against the advancement of religion among them.

A short time ago the venerable and zealous apostle of the North-west visited the mission. The Indians flocked from all parts of the settlement "to see," as they said, "the snowy head of their beloved spiritual father once more." They crowded into our mission-church, which for that occasion was much too small, and either joined in, or listened with most devout attention to a service of more than three hours' duration. Eight renewed their allegiance to Christ, in the apostolical rite of confirmation. Truly it is a blessed sight to see these children of the forest

dedicated to the service of the Saviour by the same form as that used by the Apostles nearly two thousand years ago, in distant Samaria. The Bishop administered the Holy Communion. About one hundred Indians partook of the sacred feast. The offerings amounted to over twenty-two dollars. As the Indians made great exertions on that occasion to raise this extraordinary sum, they are entitled to some credit. When about to leave the church, the Indians each, one by one, took the Bishop by the hand, and each received from him a parting word.

The school continues to prosper; about thirty-five children are daily taught in it, by the missionary. It is a most important branch of the mission. There is a marked difference between those who have attended school in their childhood and those who have not. Bishop Kemper is now trying to secure aid from the government to make the school more useful to the Indians. All good men ought to aid him in this. As government undertakes to educate its Indian children, it ought to supply the means to accomplish the object. But we shall in the mean time do all we can in the way of teaching the children of the mission those things necessary for their earthly as well as their future state.

Whitewater — Rev. L. R. Humphrey.

Since my last report, I have officiated in this parish as usual, with the exception of three Sundays, upon which I have been prevented by severe illness, occasioned by serious injury on the railroad, while going to a distant place, to perform missionary labor at the request of my good Bishop.

The statistics of the parish remain the same as before reported.

In consequence of my continued illness, as above written, and no prospect of recovery, so as to resume my labors, for a long time, if ever, I deeply regret that I am compelled to resign my position as a missionary under the auspices of your honorable Board, to take effect at the date of this report; and I would hereby tender you my thanks for your many kindnesses since my appointment, with the assurance that, if in the good providence of the great Head of the Church, my health shall be so far restored as to resume my labors in his vineyard, I will endeavor to

do all that I can to advance the interest of your great and holy cause.

It grieves me very much that I am not able, in consequence of paralysis of my hands, to make a more elaborate report, reviewing my labors in this parish during my connection with it for more than eleven years, but can only refer you to what I have already reported from time to time, and the record written in the book of the Church's recording Angel, which shall be read and known of all men in the great day of revelation when Jesus shall give welcome, triumph, and glory to his Bride, in whose bosom he has gathered his faithful.

Plymouth, etc. — Rev. A. B. Peabody.

I have little to report, more than that, by the Lord's blessing, my labors still go on without any interruption. I do now, as I have done since the first of November of last year, serve both this place and the Sheboygan parish, dividing my time equally between them, and officiating at each place once on every Lord's-Day. Until since the beginning of Lent, I have made an equal distribution of all other services between the two points, holding usually a morning service here, and an evening service at Sheboygan. It was my purpose to have given the latter place one week-day service during Lent, but a failure to perform what was undertaken, in reference to traveling expenses and salary, has made it seem just to devote the whole week to this place, and go thither only upon the Sundays. Accordingly, our church here is open for prayer on Wednesdays and Fridays during this holy season.

Sheboygan is in a depressed condition, an unhappy condition. There is not sufficient unity of feeling among the communing members, and not enough of zeal for the Church, and her prosperity among those who claim to be her friends, and have been hitherto attendants upon her sanctuary, and contributors to her treasury, to make it a really promising, not to say an encouraging field. From some cause, the watering it has received has not been followed by proportionate results. God may have the increase still in store, and if the laborers faint not they may yet see it there exemplified, that God's word will accomplish that whereunto he sends

it, but at present little is realized. There are a few zealous and devoted hearts there, but the hands of most of such are feeble.

Both at that place and this the unhappy burdens that are growing upon our beloved country are sadly felt. May the Lord stay his anger, and spare his people, is the prayer of the faithful.

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KANSAS.
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**Leavenworth—Rev. Hiram Stone,
late Missionary.**

It may not be inappropriate to make a brief report of the labors which I am bestowing upon the point where the work of the Church was first commenced in Kansas.

After three years of missionary service at Leavenworth City, under the General Board, I resigned the charge in October, 1859, having accepted the chaplaincy of Fort Leavenworth, about three miles distant. At the time of my resignation, this point disappeared from the list of missionary stations, and has not since been reported, as up to present date it has had no settled minister. During the two years and six months which it has remained vacant, there has been preaching on eight or ten Sundays by different clergymen. Aside from this, there has been no service except what I have rendered. Ever since my resignation I have continued, as before, to solemnize marriages, baptisms, and burials in the parish, and also on several occasions have administered the Holy Communion. For the first six months after the vacancy occurred, I preached regularly in the afternoon of Sunday, and for nearly a year past have continued to do the same. All the service that I have thus rendered has been gratuitous and additional to the duties of my post.

The attendance upon our services is encouraging, and a number of persons are awaiting the opportunity of receiving confirmation. I regret to say that the Sunday-school connected with the parish was broken up at the time of my resignation, and has never since been successfully revived. I would gladly have given attention to keeping up this important department of Christian instruction, but the duties of my station render it impracticable.

In addition to the labors rendered to Leavenworth City, I have preached on

several occasions and solemnized the various offices of the Church among the members and friends of our fold in the region of country surrounding.

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IOWA.
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Sioux City—Rev. M. Hoyt.

THE past year has been a trying one to our parish at this place. Of the eleven families that then composed our congregation, three have left, and two others will leave in the course of a few weeks; quite a number of young persons, who were regular attendants of the church, have also left. These removals have lessened our congregation and weakened us pecuniarily much. During the same period but few families have moved into the city, and of them not one is of the Church. Still we despair not. Our trust is in Him, who has promised to be with his Church, and who has assured us that we shall reap, if we faint not.

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ILLINOIS.
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Warsaw—Rev. W. L. Bostwick.

I BEG leave to report informally that I have continued in the discharge of my missionary duties at this station since my last report. Nothing of special interest has occurred. The congregations are small, say twenty-five to fifty. The Sunday-school keeps up to sixty or seventy, and sometimes more, in attendance, with from ten to twelve teachers. I continue to superintend, and from time to time catechise the children upon the seasons of the Church, as well as in the catechism.

We have lately added over seventy volumes from the Church Book Society to our Sunday-school library — the funds with which they were bought being chiefly contributed by the scholars and teachers. And at Easter I am to distribute more than ten dollars' worth of prizes and presents, provided for by friends of the Sunday-school; the chief prize being a nice Oxford Bible, with maps and marginal references; and among the rest some fourteen prayer-books, ten Testaments, books in pretty binding, and books with pictures, from our invaluable Church Book Society. It is almost surprising to see how much children think of a little Sun-

day-school present, and especially of getting a prize as reward for good lessons and regular attendance. Our Sunday-school rewards were more expensive last year, but this has been a trying year to this little parish, and money has been hard to raise for all purposes. I take pleasure, however, in bearing testimony that my parishioners, though few in number, have not forgotten to pay their subscriptions for the missionary support, and that support has been sufficient for "food and raiment."

With the missionary stipend from the Board, (without which I could not, that I know of, possibly stay and provide for my own,) I hope to work away for another year in this discouraging, and yet from another point of view, encouraging field.

Carlinville, etc.—Rev. D. W. Dresser.

Since I last reported, owing partly to the bad roads and inclement weather, my operations have been confined to the two parishes which compose my more especial charge. In these but little has transpired beyond the usual routine; that little, however, has been of an encouraging nature. In Chesterfield the fence spoken of in my last has been built, and we have already some young maple and ash trees set out within it, which will some day, we hope, help to "beautify the place of the sanctuary."

The Bishop visited this place (Carlinville) in December, and confirmed seven, one formerly a Methodist, another a Baptist, another a Presbyterian, whose father and grandfather were both Presbyterian clergymen, and all of them persons of mature age, and, with two exceptions, parents with families. With regard to these, it is a great comfort for me to be able to say, that since their confirmation they have proved to my satisfaction that what they then did they did understandingly and with a hearty sincerity.

Our Sunday-school, which commenced last summer with six scholars, now averages about twenty-five, with six teachers. The ladies of the parish have lately organized a sewing-society, with the intention of holding a fair at an early day for the purpose of raising some means to aid in building a church. In February they gave an entertainment, the proceeds of which were devoted to the purchase of books for the Sunday-school. However, we shall soon want more, for the children

read them with the greatest avidity, and say that they are better than any books they ever found in any other Sunday-school. We use, of course, the publications of the Church Book Society.

Here let me say that the Bishop White Prayer-Book Society has lately placed me under great obligations, and largely encouraged me, by donating me twenty-five Prayer-Books of a very neat and substantial quality. Some kind hand has also favored me with a number of Christian almanacs, from "Sodus, New-York."

In conclusion, I will state that I have heard recently that our people in the village of Gillespie have undertaken the building of a church. But I can not vouch for this, as I have not visited them for some months.

Central R. R.—Rev. J. W. Osborne.

The following places are embraced in the bounds of my missionary field: Arcola, (formerly Okaw,) in Douglas county, Tuscola, in Douglas county, and Bement, in Piatt county. It is eight miles from Arcola to Tuscola, and forty-three miles from Tuscola to Bement. At each of the above-named places I spend one Sunday in each month, preach morning and evening, and administer the Holy Communion regularly at each place once in three months. In addition to the above, I spend one Sunday quarterly at each of the following places, preach morning and evening, and administer the Holy Communion: Salem, in Marion county, Centralia, in Marion county, Mattoon, in Coles county, and Rantoul, in Champaign county. St. Thomas's Church at Salem, and St. John's Church at Centralia, are both regularly incorporated according to the law of the State and the canon of the Church, and are in regular connection with the Convention of the Diocese of Illinois. The other places mentioned above have parochial organizations, with the consent and approbation of our most excellent Bishop, the Rt. Rev. H. J. Whitehouse. Wardens and vestry-men are duly elected; the constitution is adopted, record-books and church-registers are all right and as they should be. The January visit of our good and faithful Bishop was one of a highly interesting character. The good Bishop was blessed with unusual liberty in "preaching the Word," and it was delivered with a perspicuity, power, and a holy zeal, which God grant we may all

emulate. The services of the Bishop amounted to sixteen, and yet at the close of his continuous labors he was just as fresh as at the beginning. Every time he preached he seemed to get higher on the wing. It was indeed pleasant to see the old members of the church crowd up to the altar, and with tears of joy grasp the hand of our faithful Diocesan. As might be expected, the work of the Lord is reviving, and we have had happy conversions to God, as intelligent and as bright as there were in the days of the Apostles. During the visitation the Bishop confirmed thirteen persons, baptized eight children and one adult. One interesting son of the Church came forty-three miles to receive confirmation. How very strange indeed are the mercies and blessings of the good Lord meted out to us! A very interesting gentleman happened to pick up a newspaper, and saw the notice I had published of the Bishop's appointment to preach at Centralia. The result was, he and his wife came thirty-six miles, and received confirmation. It was indeed a happy meeting. My pastoral work is very heavy, and I am often sent for to come and administer the Holy Communion to dying servants of Christ and his Church. Many, very many miles have I travelled in this labor of love; and how my soul has rejoiced to witness the triumphs of faith, in the death of the saints!

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INDIANA.

From the Rt. Rev. G. Upfold, D.D.

April 11th, 1862.

On Sunday last I visited the parish of St. Luke's Church, Cannelton, Perry Co., 120 miles below Louisville, Kentucky, where the Rev. Mr. Githens is doing a wonderful work as a missionary. I found a Sunday-school of 270 scholars, with a proper proportion of teachers, superintended most efficiently by the missionary, who seems to possess a peculiar faculty of interesting young people, and obtaining an influence over them for good. He has succeeded in producing a great moral change in this manufacturing town, and has created a general and a constantly deepening interest in religion and the Church. His labors are unremitting, and have been signally blessed. The church-edifice was erected several years ago by Unitarians from Boston, who were

the original projectors and proprietors of the large cotton-manufactory and other enterprises in the town. But after having had several preachers, Unitarianism did not take hold of the people, and for four or five years past no effort has been made in its behalf. The building has come into the possession of the Vestry of St. Luke's Church, a parish which was organized about four years ago. I have officiated there occasionally in my capacity as a general itinerant missionary. The Rev. Mr. Githens commenced his missionary services in the fall of 1860. Last Sunday the church was crowded, and a great many were obliged to stand during the entire service, and many retired for want of even standing-room. In the evening I confirmed thirty-eight persons, one third of whom were young men who had been trained by the missionary in the Sunday-school. In May last I had confirmed eleven, making forty-nine within a year. There were some eight or ten more young men who were prepared and desirous to receive the rite, but were absent as soldiers in one of our Indiana regiments; for the sad effects of the war have been severely felt here, as every where else, in the scattering of young men in various battle-fields, consequent on the arrest of work in the factories, coal-mines, etc., in which they were employed.

I have given you these details, believing it would be gratifying to the Domestic Committee to learn the success of one of the missionaries in their employ, and because it is due to him thus to record his useful services.

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MAINE.

Eastport — Rev. J. H. Kidder.

THE missionary has been enabled to continue the performance of his duties, without interruption from sickness or other causes, since his last quarterly report. Notwithstanding the extreme inclemency of the past winter, the Sunday congregations, for the most part, have been pretty large. The weekly lectures thus far in Lent have been better attended than ever before. We are threatened with the loss of a number of our most useful and reliable communicants by removal from the town.

Much of the missionary's work is

among members of the English Church, who have removed to this place from the neighboring province; most of whom are quite poor. They rarely make themselves known to the minister, unless they have special occasion for his services; and it is very much to be regretted that even when they have children who should be baptized, they neglect to inform the clergyman, being scarcely superior in the discharge of this duty to those whose life has been passed mainly under the influence of Congregationalism—which about here is practically a Baptist denomination.

A great deal of work done in the midst of this shifting population appears quite fruitless. Families remove between the visits of the missionary; and to what place they go it is sometimes hard to discover; and whether they will be cared for by another pastor. But we work in faith, trusting that our labor is not in vain which we do in the Lord.

MISCELLANEOUS.

From a Western Missionary.

You request to be informed of the physical, moral, and religious condition of my missionary field; and also of the aids and hindrances to my pastoral work.

As to the aids, there is little to be said beyond the support which the Bishop has given me in his annual visits.

His episcopal offices have been impressive, and have led to some inquiry, what those things mean. His preaching and social intercourse have always added to the respect and dignity of the Church, in a community where it was before almost unknown. His kindly recognition of my work has no doubt strengthened me in the estimation of the people.

To assume a high and honored position for the Church, in a place where it was before unknown, and all had been occupied by dissent, was at the outset an important step. The Bishop's visits and preaching have done much in that way. Instead of hurrying through the parishes, he has taken time to make acquaintance, and hold private conversations.

After this, I believe that my greatest aid has been from the prayers and good example of a few members, whose severe poverty have led them to a higher appreciation of religious life. While their ex-

ample may have been unseen by men in their humble station, their prayers were surely heard by Him who often replies in ways unknown by men. I am sure that influences of this kind must have sustained me; for while I reflect on the last five years of my missionary work at this place, little as has been accomplished, I rather wonder that so much advance has been made.

As you inquire for incidents, I will mention one in this connection. About three years ago, my senior warden in —, then part owner of an iron-foundry, became suddenly reduced to extreme poverty. For some time his family had but one meal a day, and that a poor one. They were among the most punctual at church, and never failed to put something on the plate, in the weekly offerings. That amount was literally taken from their mouths. Their distress was kept modestly to themselves, until by visiting the family I discovered it. I could speak of what they would not; and God afterward sent in kind and abundant friends to take care of the poor old man, when by the explosion of a steam-mill he was dreadfully scalded. This was the case of Mr. —, an honest man and a sincere Christian. I am sure that the prayers of such a man, and his wife, no less worthy, are always an aid to the pastor.

In my pastoral life, it has been my lot to baptize and present for confirmation many more of the poor than of those in affluence. As to pecuniary ways and means, their aid is small; but when truly pious, they have large affinities for inviting providential blessings.

Their condition in this world is such as to render them more willing to receive that which will afford to them a better position in future life. I have often observed that one of the greatest hindrances to religion and to Church work is, that men do not always appreciate the relative values of the soul and the body; and that the expenditure of labor and money and self-denial is as necessary for the advancement of the former as of the latter.

The list of hindrances is much larger than that of aids. Most of my parishioners at — have been quite poor, a few of them in easy circumstances, and none of them rich. Even the incidental expenses of the parish have not been met without imposing a heavy tax on me. The congregation has been generally small, and under the circumstances it has been

impossible for me to enlarge it. We had no church building, no money to rent a suitable room in a convenient part of the town, where rents were heretofore very high. At times we had temporary use of other churches, on such Sundays as they were vacant, and then the attendance was good, and our service seemed to be enjoyed; at least highly respected after the novelty had worn off. But when I began to have regular weekly service there, I could get no other rooms but public halls in third stories. As a general thing, people would not go up there, beyond our own small number. These changes from place to place operated against us. The best room that I have had at any time was the Masonic Hall, but this was reached by a painful flight of steps, which repelled ladies who often desired to attend. We were forced to leave it last year, and then obtained a temporary use of a school-room on a ground-floor; but it was only about twenty feet square, and persons sometimes attending could not get seats. Under these circumstances, we have had no Sunday-school. There were very few children in our congregation—most of these too young to read—and we had no such command of the rooms as would enable us to gather and retain one from the streets. If I could have had a church here from the beginning, I am satisfied that now we would have a settled congregation, very nearly, if not entirely able to sustain itself without missionary aid.

If now even, I had the means of renting a large room, and furnishing it suitably for a hundred seats, I believe that very favorable results would be realized. This would cost about one hundred dollars in addition to the weekly collections—an amount entirely beyond my means, inasmuch as I do not expect to receive any thing from the people for my own uses.

My congregation has generally been the smallest in the town; yet when I have preached on public occasions, (as I have been frequently requested to do,) then churches were opened for me, and the houses were been filled.

This state of things has much discouraged our little flock. Another hindrance has resulted from the migratory habits of the Western people. While I have obtained but little by immigration, I have lost more than I now have by emigration. This has not been the case so much with other denominations. When I came to —, I found that they had entirely

occupied the ground. Persons possessing real estate, or established in business, and thereby permanently settled, had been gathered in, or otherwise attached by them. They have suffered less emigration, and have had the entire control of public sentiment. At first I found only two communicants at —, two at —, and a few other who had church attachments. Beyond these, our service was strange and embarrassing. Some regarded it as a new thing, and others spurned it as a rag of Popery. To obtain first an audience, and then a foothold, was a difficult and a persevering work of time.

To have obtained a footing at these two places, to have rendered the Church respectable and amiable in their eyes, and to have introduced the Prayer-Book so far that the service has become solemn and impressive instead of embarrassing, and that many of them are now able to take the book and assist in the responses, while others seem willing to do so, this has been a slow and difficult work, but the success has been thus far decided.

Often, and almost in despair, I begged the Bishop to give me work elsewhere, and put another man in my place. He did not; and I suppose now that his judgment was much better than mine. He looked to the future; I was oppressed by the present. A foundation has been laid which promises some good to a resident minister, if he could be better sustained than I have been. He should at least be a younger and more vigorous man. I am now sixty years old—have been much broken down by the exposure and hardships of missionary service—am much disabled by rheumatism, aggravated greatly by exposure and long walks in the snow during the past winter; so much so, that in January and February I was physically unable to make more than one visit each month to —. During that time I have rendered such service here as I could.

There is another hindrance to my work of a very serious nature; one which can only be appreciated by those who have encountered it.

This results from the system of operation resorted to by the sects. They call it the revival system. They have periodical times for gathering the fruits of the year's labor. They get up a furor, and carry things by storm. Hence the silent, probably unexpressed, sentiment of the public mind seems to be, that there are

only fixed times for "getting," or renewing religious life, and for "joining" the Church. The intervening time, covering most of the year, becomes almost dead cold; the excitement subsides; many of those who thought they had "found" religion, find that they had only been under the excitement of the moment, and are apt to conclude that there is no living reality in it. With some of these I have afterward had more difficulty than with any other persons. The Church resorts to no such spasmodic efforts. Its work being silent, constant, from day to day, it is not apt to be seen by the outside world, and they often conclude that it has no religious life—no action sufficient for the demand.

You will easily perceive how this misdirection of the public mind is a great hindrance to our system of operation.

From the state of facts has resulted another serious evil. It has been impracticable to have regular monthly communion service. The small number of communicants—some living out of town, others from home, and irregular attendance—have at times prevented the service, after it had been advertised and every preparation made. At times it has been painful to me to administer it because surrounding circumstances deprived it of that apparent seriousness, solemnity, and impressiveness, which ought to accompany it.

The physical condition of the country is sad indeed. Day-laborers and mechanics thrown out of employment, and their families often wanting ordinary comforts. The difficulty of raising money is general, and heavy even on the most substantial. We have abundance of agricultural product, but the blockade of the river prevents its being converted into money. Executions on debt will ruin many property-holders, where sales must be made for cash. Men do not seem to appreciate religion less than formerly, yet they shrink from incurring obligations of money for its support. The use of the Presbyterian Church, at three P.M., has been kindly given to me. The congregation will, I believe, be larger and more mixed. That is now eminently the Union Church in the town, though they have no minister of their own. I shall have to assume payment to the sexton for my service, and other incidental parish expenses. If I can raise enough by occasional offerings to meet these, it will be a relief to me. It

would be better for the Church if I had means to rent a separate room, and have the morning service. This is the best that I can now do.

I am happy in believing that the moral and religious tone of the people is not worse than it was. Indeed I think it is more softened and subdued. So far as I can perceive, I think that the prevailing immoralities of the former time of prosperity are not so general or intense as they were, while a yearning for religious services seems to be increased.

Later date.

I have just received the circular appeal of the Domestic Committee, in relation to the Western Territorial Missions.

I am glad to see this move. One of the greatest obstacles of Church progress in the West heretofore has arisen from the fact, that we have been among the last to enter the field; and thus others have made a first settlement, and have acquired a kind of preëmption.

From my experience, I am convinced that the difficulty of learning our service, or any repugnance to it in the Western mind, is much more easily overcome than the fact of predisposition to other usages. From repeated experiments I have found that with books of the same edition, the minister can very soon teach the congregation to respond by referring to the pages, and that there is generally a willingness on their part to participate in reading the Liturgy. Indeed, they often seem to become fond of it.

All that we need is a fair and equal start as to time.

I wish it was in my power to contribute liberally to this effort. Most of my clerical life has been spent in originating or in nursing feeble parishes in small places, where the ground had been preëmpted. I know from painful experience how difficult, and at times almost hopeless, is the effort. This is the prominent cause of the Board having to continue appropriations so long at the same place, and at last finding in some places so little of the desired result.

Another drawback is the missionary's want of means to build even the plainest house of worship.

If I could do any thing to save others from the same embarrassments, which I have borne as a sore burden, I would be glad to do so.

Since I last wrote, a vacant church (the Cumberland Presbyterian) has been offered to me and accepted. I can now have the whole day, except on third Sundays. I would have used it yesterday,

but that the river has spread over the bottom, and has cut off access to the landing. This week the ferry-boat will be able to cross through the sloughs to the high land on this side.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 15th to April 15th, 1862.

Vermont.			
Fairfax—Christ, ½	\$ 00		
Windsor—A Friend to the Cause,	15 00	\$23 00	
Massachusetts.			
Andover—Christ,	25 00		
Boston—Grace, for Iowa, Bp. Lee,	45 00		
Messiah,	1 50		
"A Churchman,"	100 00		
Horatio Chickering, Esq.,	20 00		
Cambridge—Christ, Sam'l Batchelder, Jr., for Mining-Districts. A thank-offering to God for deliverance from danger,	50 00		
Jamaica Plain—St. John's,	55 68		
Newton Lower Falls—St. Mary's, for Bp. Talbot, \$22.63; St. Mary's S. S., for Bp. Whipple, \$15.58,	38 21		
North Adams—St. John's,	14 21		
Stockbridge—St. Paul's,	10 00		
Taunton—St. Thomas', for Iowa, Bp. Lee,	30 00	389 60	
Rhode-Island.			
Providence—Messiah,		13 00	
Connecticut.			
Bridgeport—St. John's, "M,"	5 00		
Cheshire—St. Peter's,	11 00		
Milford—St. Peter's, for Mining Territories,	5 00		
New-Britain—St. Mark's,	35 31		
New-Haven—St. John's,	10 19		
Newtown—Trinity,	21 44		
Bridgefield—St. Stephen's,	9 66		
Southport—Trinity,	6 94	105 04	
New-York.			
Briar Cliff—All Saints',	12 00		
Brooklyn—St. Paul's,	41 08		
Greenville—Christ,	7 00		
Mamaroneck—St. Thomas's, a Member,	5 00		
Morris—Zion,	9 67		
New-York—Christ, a Member,	10 00		
Grace,	700 00		
Incarnation, for support of the minister of Church of the Incarnation, Decatur, Neb. Ter.,	141 00		
St. Peter's,	63 89		
"E," Fifth Quarterly payment for support of a missionary in Minnesota,	50 00		
Onk Hill—St. Paul's,	5 00		
Oydenburgh—St. John's,	46 00		
Rockaway—Trinity,	25 00		
Salem—St. Paul's, \$3 a parishioner, \$5,	8 00		
Tarrytown—Christ,	67 19	1190 83	
Western New-York.			
Danville—St. Peter's, for Mining Territories,	3 00		
Geneva—A Friend, for Bp. Talbot,	5 00		
W. B. Douglas, Esq., in answer to Appeal for Mining Territories,	25 00	33 00	
New-Jersey.			
Elizabethport—Grace,	3 00		
Morristown—Trinity,	5 00		
New-Brunswick—Christ,		\$25 00	
Orange—St. Mark's, a Member,	1 00		
Red Bank—Trinity,	9 00		
South-Trenton—St. Paul's,	6 53		
Anonymous,	1 00	50 53	
Pennsylvania.			
Downington—St. James',	8 00		
Pottstown—Christ,	27 13		
Reading—Christ, for Mining Territories,	26 50		
"H,"	5 00	66 63	
Maryland.			
Cambridge—Great Choptank Par., a Member, for Cal.,		2 00	
Ohio.			
Cincinnati—Redemption,	2 35		
Gambier—Harcourt Par.,	24 10		
Massillon—Mrs. D. Jarvis, for Faribault,	1 00		
Oberlin—Christ,	1 00		
Ravenna—Mrs. E. S. Comstock, ½,	5 00		
Warren—Christ, for Mining Territories,	4 00	37 45	
Michigan.			
Wyandotte—St. Stephen's,		5 00	
Indiana.			
Bristol—St. John's, for Mining Ter.,	2 00		
Lima—St. Mark's, for do.,	2 00	4 00	
Kentucky.			
Lexington—Christ,		83 00	
Missouri.			
Hannibal—Trinity,	9 00		
Louisiana—Calvary, for Mining Ter.,	5 00		
St. Charles—Trinity,	2 20		
Weston—St. John's,	4 00	20 20	
Wisconsin.			
River Falls,		83	
Iowa.			
Fairfield—St. Peter's,	1 60		
Keosauqua—St. Luke's,	1 15	2 75	
Minnesota.			
Cannon Falls,	85		
Chatfield—St. Matthew's,	1 50		
Lakeville,	1 10		
Shakopee—St. Peter's, "G.,"	2 00	5 45	
Miscellaneous.			
Int. on Lorrillard Legacy,	350 00		
"J. W. H.,"	2 00		
"W. T.,"	75	352 75	
Total,	\$2,385 11		
Amount previously acknowledged,	22,066 94		
Total from Oct. 1st.,	\$24,452 05		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1862.

WANTS OF THE AFRICAN MISSION.

THE following extracts from a letter received from Bishop Payne give account of his recent visitation of stations above Cape Palmas. The letter bears date March 6th, 1862, with a postscript dated March 14th.

Our letters from Africa exhibit a field so large, so inviting, so pressing in its necessities, that they deepen in our hearts the feeling of sadness over that want of adequate means which keeps us cramped and embarrassed in our operations there.

In view of the rate at which contributions are now received by our Treasurer there is room for anxiety lest the amount required to meet the expenses of our several missions, *even upon their present reduced scale, should not be received.* How, then, can the Committee respond, as they earnestly desire to do, to the call which is made upon them for a more adequate occupation of the field?

This communication from the Bishop relates to those portions of the Mission which are remote from Cape Palmas and Cavalla and Bohlen. In these last there is pressing need of additional laborers.

Let the work in Africa, and in all our other fields of labor, be constantly remembered in the prayers of God's people, and let abundant gifts testify to the sincerity with which those prayers are offered.

Bishop Payne's Visitation.

LEAVING Cape Palmas on Monday afternoon, 17th of February, I reached Sinoe early on Wednesday morning. We were only to stop here a few hours. Still I went on shore and held services at one o'clock in our little church. But a small congregation was in attendance. The members of the church seemed somewhat discouraged at their long deprivation of the services of a minister. I encouraged them to hope for a supply ere long. I think, on the whole, it will be well to send Mr. Wilcox there about the middle of the year.

Arriving at Bassa Cove on Friday morning, I regretted to find that our stay must be even shorter than at Sinoe. I had the satisfaction, however, of seeing Rev. Mr. Thompson and wife at home, and some of the leading members of the Church and congregation. They are at present without a suitable place of worship, the roof of the Court House, heretofore occupied for this purpose, having fallen in. Services, however, will continue to be held in a private house. Mr. Thompson continues to be cheered by the confidence and esteem of the people to whom he ministers, and the prospects of the Church here are as good as in former years. The people, with praiseworthy zeal, are erecting a building to be used as school-house and chapel, until something better can be provided. There are several candidates for confirmation, but under the circumstances, the administration of the rite must be deferred. Mr. Thompson reports communicants, 23; Sunday-school scholars, 67; day-scholars, 56. Baptisms: adult, 1; infant, 2—for last year.

Upper Buchanan has very much improved within the last two years. The buildings are much better, and business is evidently concentrating here, rather than at the far better port and landing at Lower Buchanan or Fishtown. This is a town in the aspect of the settlement not anticipated when the site for the Mission-house was selected. This was done with reference to the good landing near by, and still more to the *then* prospect of the rapid increase of Lower Buchanan. As, however, the men of capital had located at the upper settlement, and the land in the lower one is too poor for farmers, the former have remained in their old houses, and the latter have removed to points where the land is better. The consequence is, that the population of the lower settlement has dwindled down to a mere handful, while

the mission-house is within less than one mile from this, and more than two miles from the upper and more flourishing one. Meantime the shingles on the mission-house are so much decayed that Mr. Thompson has been compelled to leave it, and, for the present, rent a house in Upper Buchanan; and he informs me that several hundred dollars will be required to put it in a state to be occupied. Under these circumstances, it becomes a question whether the house shall not be removed to the upper settlement when the state of our finances shall enable us to do so.

We reached this place, Monrovia, early Saturday morning, 22d ult. I was happy to find Mr. and Mrs. Gibson well, also Mr. Stokes. Next day I preached in St. Paul's Church, this building being still occupied by Trinity congregation, while their own church is being fitted up. In the same place, on Wednesday afternoon, I confirmed *three* persons. On the following day I proceeded up the St. Paul's river, visiting Rev. Mr. Russell and some other friends on the way. Thursday evening I spent at Harrisburgh, a station of the Presbyterian Board, where there are some dozen Congoes, with a few Liberian children under instruction. It was pleasant to hear the former, so lately heathen, as the first exercise at evening prayer, repeat the Creed. Next morning I passed over the Rapids of the St. Paul's to Muhlenberg, the new station of the Lutherans. But new as it is—only about two years old—I found the zealous missionary Rev. Mr. Hergart, with the aid of some *forty* Congoes, boys and girls, placed under his care, had cleared about twenty acres of land, and put most of it under cultivation. The children work five hours, and go to school three, an arrangement which I think worthy of imitation, where we have to deal with fresh recruits from heathenism.

Mr. Hergart has been on the Mission premises only about two years, and certainly accomplished far more than I ever knew to be done at an African station within this time. The Congoes have been under instruction little more than a year, and most of them can speak and be spoken to in English; many can read and write a little.

And here it is proper to call attention to this new element, which has suddenly transformed Liberia into a proper mission field. No less than three thousand of these people, called Congoes, but really of various tribes, have been introduced into

the Republic within the past two years. They are distributed in parties numbering from two or three to twenty-five, amongst the colonists. Adults are apprenticed for three years, minors, until they become of age. Employed in daily labor, their only opportunities for receiving religious or other instruction (with some few exceptions) must be Sunday-school or such evening catechetical instruction as a wise benevolence shall devise.

In the missionary district of the Rev. A. F. Russell, extending eight to ten miles on the St. Paul's river, he reports twelve hundred Congoes, one hundred of whom only attend his services. It is greatly to be desired that a missionary, or a catechist, to act under a missionary, shall be appointed for this especial service; and at any other time I would urge your Committee to make an appropriation for this purpose.

Sunday, the 2d of March, was spent in Lower Caldwell, where the congregation and friends of Trinity Church, Monrovia, have erected a neat little chapel of upright boards, at a cost of about \$350. I preached the sermon on the occasion, consecrated the chapel, and confirmed *eight* persons. The Lord's Supper was also administered. The chapel was full. I was assisted in these services by the Rev. Messrs. Stoke, Russell, and Gibson. Rev. Mr. Russell, who has perhaps done more than any other in gathering this congregation, reports 21 communicants connected with it; also at Louisiana, an upper settlement on the same side of the river, 9; at Clay Ashland, 10: total, under Mr. Russell's care, 40.

I was very sorry to learn that Grace Church, Clay Ashland, is much out of repair. No services have been held in it this year, and owing partly to Mr. Russell's poor health, comparatively few in the closing months of last year. I understand that the vestry are now engaged in an effort to enlarge and put the church in good order.

Monrovia, Monday, March 10th.—Yesterday I again preached in the morning in St. Paul's Church. This being a wooden building, the white ants are rapidly consuming it. It is well that Trinity is now so nearly ready for occupation. But for the illness of the carpenter, the congregation would be using it now, though it is still to be plastered, and is far from being completed. It is a beautiful structure, the finest in Liberia, and, indeed, so far as

my observation extends, the finest on this west coast. It will reflect lasting credit on the liberality of St. George's Church, New-York.

As you have been informed, Mrs. Williams, who formerly taught the parish-school here, has been married to the Rev. Mr. Russell. I am happy, however, to state that it will be re-opened now by Mr. White, who, as candidate for orders, has been studying for some time under the Rev. Mr. Gibson.

Cape Palmas, March 14th.—I reached this place to-day, at two o'clock P.M., somewhat improved in health.

I am glad to learn that the members of this Mission, except Mr. Auer's child, are in usual health.

With Christian greetings to the members of the Foreign Committee, I remain, Rev. and dear brother, yours faithfully.

Letter from Rev. C. C. Hoffman.

CAPE PALMAS, W. A., *Feb. 10th, 1862.*

I wrote you on the 16th of last month, and had hoped to send you my journal to date, but a very severe attack of fever, (yellow,) from which I have scarcely yet recovered, has prevented my copying it.

I feel quite prostrated, but day by day I am gaining strength. How great is God's mercy, that I should again be raised to health, and enabled again to bear the pleasant labor of the Lord's work in this land.

We have had a great deal of sickness lately. Last month, when I wrote, my child was ill, and just before, my dear wife; then I was taken, and during this time five or six of our family were sick. But the good Lord is with us, and on him we lean and find comfort.

The Rev. Mr. Wilcox has taken my Sunday duties for two weeks. I hope next Sunday to resume them. Harris and Seton recommenced their recitations to me yesterday.

We expect Mr. and Mrs. Auer next Sunday, the 16th, with their child. They will go first to Cavalla and then to Bohlen.

Dr. Fletcher has been absent at Monrovia during the last month. Dr. De Lyon attended me during my sickness. He was with me three nights, and was unremitting in his attentions. The Doctor assists me in the secular agency. With his aid, I think, I can get on without much extra work.

Our hospital is progressing. It will soon be ready to be occupied. I propose to have the beds as its main support, say at \$100 each a year. We have a fine, substantial, durable building. Dr. De Lyon and his good mother are to reside in it. I feel great comfort and satisfaction in this work, and trust God, who has enabled us thus far to carry it on, will enable us to bring it to a successful issue. We owe nothing but what we have money on hand to pay, and shall soon stretch forth the arms of our love, to relieve the sick and comfort the needy.

P. S.—Most gratifying news reached me to-day, that, in answer to our petition to the Legislature, in behalf of the hospital, they had appropriated the sum of *three hundred dollars annually*, for the period of ten years.

Second Letter from Mr. Hoffman.

CAPE PALMAS, *March 3d, 1862.*

I have again been prostrated by sickness. I went to Cavalla last Tuesday, (a week ago to-day,) intending to accompany Mr. Auer to Bohlen, hoping that the change and rest would benefit me; but on my arrival at Cavalla, I was suffering from fever, and the next day had a heavy chill and fever, which left me about seven in

the evening, when, to my surprise, in an hour after I had a second heavy chill, succeeded by fever, lasting all night. I sent at midnight for the doctor, the attack was so sudden and violent. The next morning, at seven, the fever having subsided, and knowing that home was the best place for a sick man, I was carried down-stairs, placed in a hammock, and reached the asylum about eleven, meeting the doctor (Fletcher) at Graway. No harm came from my long journey; I was rather better for it, but greatly prostrated. With thankful heart, I reposed on my comfortable bed, the tender care of my wife, and the constant and watchful attention of the doctor. With *the blessing of God*, I am able again to take my chair in my study. But the lesson has again been impressed upon me: "*Make haste slowly.*"

March 6th.—I have felt myself so much prostrated by these two late attacks, that I am constrained to give up many of my duties, and only strive to live, and seek to guide the machinery, without much actual labor. Rev. Mr. Wilcox, who is a willing servant of God, has readily consented to assist me in the services of Lent, which commenced yesterday. I have written to Mr. Toomcy, that he and Mr. Bedell must supply Mr. W.'s place at Fish-town during his absence.

CHINA.

OUR last letters from China give us occasion still for the anxiety expressed in our last number, and growing out of the approach of the rebels toward Shanghai. The following extracts relate to this subject.

Letter from Bishop Boone.

SHANGHAI, *January 23d, 1862.*

I THINK I have never known so much anxiety from the rebels as we have now. The alarmists say that there are 200,000 men marching down upon us, and we have only 3000 men to withstand them. Their numbers are grossly exaggerated in the above statement, but it is certain we are begirt on every side by great numbers, who can besiege us, as long as they please, unless our force is increased. The pressure of anxiety on the minds of the poor ladies here, is sad to behold. I could heartily wish my wife was at Elizabeth with our boys, but we rejoice that we are in God's hands.

The Bishop mentions that Mr. Cunningham, of Russell & Co., Mr. Webb, of Dent & Co., Mr. Hurd, and the neighbors, at a public meeting called for defence. A defence committee was appointed. It was to devise ways and means for protection. All real property was to be taxed—land one per cent, houses two per cent—to raise the funds needed. The Bishop entertained no fears for the larger settlement, but was afraid, in case of a general attack, that all the troops would be occupied there, and the mission be left without protection. In such a time as this, he says, there is scarcely any missionary work going on, except the preaching of the Word.

The Bishop reports the arrival of Yoong

Kiung,* and his acceptance of him as a candidate for orders, and mentions also the great kindness of the Bishop of Victoria in procuring Kiung a free passage. "He is uniformly kind," says the Bishop, "to all our missionaries."

In another letter the Bishop adds: "The rebels are all around us; we can see them from our back-windows, and see the blazing houses of the poor country people, north, south, east, and west of us. If Shanghai is not given up to them, they propose to cut off the head of every foreigner that falls into their hands."

Letter from Rev. C. Keith.

SHANGHAI, *January 22d*, 1862.

THE beginning of another year finds us in the midst of much perplexity and perhaps danger. Ever since the rebels took Soochow, they have hankered after Shanghai, and the lapse of eighteen months has not diminished their craving. It must be admitted that the inducement for them to take it is very great. Here are gathered the wealthy refugees of many cities, and the plunder they might gain would be enormous. This, too, is a point from which the imperial forces continually send parties to annoy the rebels, and a large revenue from foreign trade is collected here. But this desire of theirs is opposed by the English and French forces, whose commanders have given them to understand that an attack here will be considered as an attack on the foreign forces. But still the rebels insist upon their right to come, and say that they will fight the foreigners, if necessary, to carry their point. To enforce their claims, they are said to be advancing in very large numbers, to surround the city and settlement, and finally to take it. Whether they will really make the attempt to attack, as well as besiege us, we can only conjecture. But the sufferings of the country people around us are a dreadful reality. For ten days now the villages have been robbed, burned, and plundered within sight, and some of them not more than three miles distant from our houses. One night an alarm was given, and all the ladies were hurried across the bridge, which separates us from the main settlement. It turned

out to be caused by some thieves, but the residents on this side the bridge have since kept up a strong patrol to prevent false alarms, and to give notice in case of real danger. What will be the final issue we can not tell, but the present effect is to keep all minds in such a disturbed state as to prevent the quiet thought necessary to lead men to the Gospel. The last year has been a time of great sifting among our converts, and, as you know, we have had some very sad cases of desertion. But we remember that St. Paul once wrote, "All have forsaken me," and are not entirely cast down. A sentence in Bishop Payne's report was very encouraging to me. He says (or perhaps it is one of the other missionaries who says it) that all their "suspended communicants have been restored." So perhaps, after many days, we may find the bread which has been cast upon the waters.

My own work has proved somewhat different from what I supposed when I last wrote. I have been permitted to pass my translation of Exodus through the press, and to print about half of my translations of the Prophets for Sunday lessons. Two or three more weeks of quiet would enable me to finish this book. I have also been able to prepare a first draft of some of the Epistles.

I fear now that I shall be obliged to be absent for a time, as Mrs. Keith's health is so poor that it seems necessary for her to try a change. Japan is the place which appears to offer the most advantages for health, and I hope much from a visit there.

With sincere Christian regard, yours in the Gospel.

Letter from Miss L. M. Fay.

We are permitted to publish the following extracts from a private letter, dated Shanghai, January 7, 1862, and written to a lady in Pennsylvania, a Sunday-school teacher. After speaking of the contribution of the school to Foreign Missions, Miss Fay says: "May the sum never be less—may it go on increasing as you grow in grace and abound in every good work. There never was a time when missionaries required so much from friends 'at home' as now, on account of there being such constant demands upon their liberality from the starving, suffering Chinese. We have just heard of the sufferings of those

* This, as our readers will probably remember, is the young Chinese who, after completing his studies at Kenyon College, Ohio, embarked last September for Shanghai.

at Ningpoo, on the taking of that city by the rebels, who have also proved very unfriendly to foreigners, driving them from their houses, plundering and spoiling their goods—two hundred Chinese converts at once driven off, scattered or killed. The missionaries have exerted themselves to the utmost to provide for as many as possible. Rev. Mr. Russell kept one hundred in his own house, almost robbing himself to provide for their wants—Mrs. Russell and himself staying many days in the city after the rebels entered, amidst scenes of blood, burning and carnage too shocking to relate. At last the rebels threatened violence upon them, and they were obliged to leave, as have all the missionaries, the city; some are still remaining in the suburbs, trying to comfort and sustain the poor, persecuted converts. We hear that Hanchow, one of the largest and richest cities of China, has just fallen into the hands of the rebels, after a long and obstinate resistance of several months; that millions of people have been killed, and long streets rendered impassable by heaps of dead bodies, upon which dogs and birds of prey are continually feeding. But I spare you the horrid details. For the present, we are in comparative quiet and safety. But the rebels have repeatedly sent official letters to Chinese and foreign officials of this place, saying: 'We want Shanghai.' 'We must have it.' 'We will have it.' Success in other places has emboldened them so much, and they are showing less and less fear of foreigners. The French and English are making active preparations to defend Shanghai in case of an attack; and I trust we may be spared the horrors and carnage of other cities. For the last few years it has been a great city of refuge for the distressed and persecuted Chinese from all parts of the empire, and a great deal of the wealth of the conquered cities has been deposited here for safe keeping. It is supposed this is known to the rebels, and is one reason why they are so anxious to get this city; another is, the enormous revenue received at the Imperial Custom-House, which is in part supervised by the English.

"In the midst of all these stirring and exciting scenes, it requires strong faith in God, long suffering, patience and perseverance to go quietly on with schools and other missionary work. Servants seem almost distracted, and it seems almost impossible to get them to do any thing properly; and I am often obliged to take the

time I used to give to Chinese studies or writing, for household duties; even when I have paid servants in the house. Still, I manage to teach several hours a day, and visit my day-school in the city. I have seventy children under my charge, namely, fifty-five boys in the boarding-school where I live, and fifteen little girls in the city. The girls I do not teach English, hence do not spend so much time with them as the boys. They are taught by a Chinese lady, who has been reduced to the most abject poverty, and her husband killed by the rebels at the taking of the city of 'Soong-Kong.' She made her escape to Shanghai, was befriended by some of the London missionaries; taught the first principles of the Christian religion; believed its great truths, and was admitted to the communion of our Church a few weeks since. She shows great interest in the study of the Bible and in teaching it to her little pupils. She has two sons of her own, both of whom are in my boarding-school and are studying English, with about forty other promising boys, among whom is 'Kie Who,' the lad to whom you have sent the illustrated *Pilgrim's Progress*. It has not yet been received, but I hope it may yet come, as 'Kie Who' is quite delighted with the idea of a new book. I have told him he may write to you for himself, thinking it might interest your school. When he went to Mr. Syle's school he only studied Chinese, and was a very good reader. Is reading tolerably well now in English, and is very anxious to improve. Mr. Syle's day-school was given up some time before he left, and I have the house now for my day-school, which is a small church belonging to the English Church Mission Society, with which I am now connected.

"I am going to have another day-school after the Chinese New Year, which will be in about twenty days. One of our Chinese teachers was married a few weeks since to a nice Christian girl, educated in Mrs. Bridgman's mission-school. They live here, and I shall get her a class of little girls to teach, which will keep her employed, and be very convenient for my superintendence.

"This week is set apart as a special season of prayer by all the missionaries for the outpouring of the Holy Spirit. The Chinese also have their separate services; some of my larger boys seem greatly interested, not only for themselves, but for their friends."

LETTER FROM THE CHINESE BOY SPOKEN OF
IN THE FOREGOING COMMUNICATION.

MY DEAR MISS H— :

My teacher Miss Fay has told me I may write a letter to give to you. thank you for the book wish to send me, but the Book not yet come. if the Book come, I very thank you. Before I was in Mr. Syle's school to study ; but now I in

Church mission school, learn much English. Only seven months Miss Fay has taught me, and other Boys the same. I hope to learn much English, read many Books, then I can write a better letter to you. I think you very kind to send a book give China Boy. I hope truly believe in Jesus, and thank you more. You small friend in China,
KIE WHO.
Jan 8 1862.

MISCELLANEOUS.

In the absence of Journals and Reports from our own Missionaries, we devote more than usual space to notices of fields without the bounds of our own work. Many of these will be found to contain facts of very deep interest.

Madagascar.

THE announcement recently received, that the persecution of Christians in Madagascar has ceased, and that the messengers of the Prince of Peace are again welcomed in that land, can not fail to carry joy to the hearts of Christ's disciples every where.

In connection with this announcement, we have thought it well to give some particulars touching the history of the planting of Christianity in the island, and of subsequent events. These we gather from Newcomb's *Encyclopedia of Missions*.

Early in the present century, the then reigning King Radama, under the advice of Sir Robert Farquhar, the Governor of Mauritius, to whom he was much attached, favored the introduction of missionaries and the establishment of schools. The king died in 1828.

The field here presented had engaged the attention of the London Missionary Society from the first, and in 1818 they dispatched missionaries to occupy it.

For fifteen years the work thus commenced went on, and was blessed with much success, particularly in the conversion of many adults, as well as in the training of youth in the schools.

The king was succeeded on the throne, not by the legitimate heir, but by Ranavalona, one of the king's wives. She was an

ambitious, crafty, and cruel woman. She scrupled not to put to death all who stood in her way, and when it suited her purpose, made no exception in this respect in the case of those who had given essential aid to her wicked designs. She is described as combining in herself the worst traits of character of Jezebel, Athaliah, and bloody Queen Mary.

During the fifteen years above mentioned, "the whole Bible was translated, corrected, and printed in the native language; 20,000 tracts were also printed. About 100 schools had been established, with 4000 scholars; and during that period, 10,000 to 15,000 had received the benefit of instruction in these schools. Two large congregations were formed at the capital, and nearly 200 persons applied for admission to the Church; adult Bible-classes were formed for the regular and systematic study of the Bible; various preaching-stations were visited every Sabbath, and the minds of multitudes had become enlightened in regard to the truths of Christianity, and had renounced the superstitious customs of the country. At a village about sixty miles from the capital, a small chapel had been erected by the natives, chiefly through the influence and exertions of a pious woman."

Such was the result of seed sown. After this, the persecuting queen Ranavalona

came to the throne, and then were commenced those efforts to pluck up by the root the plants which had been nurtured by divine grace. The leading party in the State "represented the missionaries and teachers as having some political design, and so wrought upon the jealousies and fears of the queen to prejudice her against them." The crisis was hastened by a fanatic, who, being partially instructed in Christian doctrine, professed to receive revelations directly from heaven, and attempted to combine the worship of idols with that of the true God. He imagined himself to be a reformer, and drew to himself about two hundred followers in the course of two years. He and several of his party were put to death. The career of this false teacher served to increase the prejudice and hostility of the queen and others, and then followed a series of long-continued and bitter persecutions. The words of the Apostle became descriptive of the persecuted Malagasy Christians: "They had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth."

In the spring of 1835, the missionaries were forbidden by the queen to teach Christianity to the natives. All the native Christians in the island were called upon to come forward and renounce the faith. Many who were nominally such did so, but others remained faithful, and boldly told the persons appointed to receive confessions: "We did no evil, and intended none to the queen or her kingdom, in our prayers and in our observance of the Sabbath. We prayed to the God of heaven to prosper her reign." Being asked how many times they had prayed and worshipped God, they said they could not tell. "We always," said they, "prayed before

going to our work in the morning, and before going to sleep in the evening; also before and after eating, and often at other moments in the course of the day." One was asked by his judges to give a specimen of his prayer, which he did in the presence of the multitude. He said he confessed his sins before God, implored forgiveness, and asked for help to enable him to live without sinning, that he might be holy and prepared for heaven. The same blessing he asked for his family and friends, for the queen, and for all her subjects. "I asked all these things," said he, "in the name of Jesus Christ, for we sinners can receive nothing from God but through his Son Jesus Christ, who died for sinners." The judges acknowledged that his prayers were good, but as the queen had forbidden such things, thought they ought not to be done. Shortly afterward, an order was issued enjoining it upon the people to deliver up all the books and tracts which had been distributed among them by the missionaries. This was a great grief to the Christians, and it is supposed that many books were retained and concealed.

The missionaries continued to impart instruction up to the time of their leaving, in 1836, and notwithstanding the difficulties, the number of converts gradually increased. A strong bond of union existed among them. As an evidence of their love of the word of God, it may be mentioned that before the missionaries left they supplied each one with a copy of the Bible, some of whom walked more than a hundred miles to obtain it. A sick man who had not been able to leave his house for five months, travelled sixty miles, and when he received the Bible he pressed it to his bosom, saying: "This contains the words of eternal life; it is my life, and I will take as much care of it as of my own life." He was afterward compelled to leave his home and take refuge in the forests for his adherence to the faith. The faithful gradually became known to each other. Sometimes a recognition would take place by a reference

to Jer. 38 : 15, which was answered by the following verse.

The cruel persecutions which followed through a course of years, exhibited many cases of extraordinary and heroic devotion to the cause of truth; and when brought to the final test, it is said not one of the native Christians renounced the Saviour's name from the terrors of martyrdom.

The following extract of a letter written by a band of them to one of the missionaries, shows something of the spirit which animated them: "When we consider our guilt and pollution, and the evil that dwells in our hearts, then we soon faint; but when we remember and reflect upon the mercy of God, and the redemption there is in Jesus, and when we call to mind the promises, then our hearts take confidence, and we believe that Jesus can cleanse us and bring us to heaven; and when we meet there, we will tell you all that has befallen us by the way while here on earth. By the strength of God, we shall go forward, and not fear what may befall us; but we will go in the power of the Lord, and if accused by the people, we will go straight forward, for we know if we deny him before men, Jesus will deny us before his Father."

In 1847, the report of the London Missionary Society states that, though still persecuted, the native Christians in this afflicted island continue to increase and multiply.

By the blessing of God bestowed on the labors of a young and zealous convert named Ramaka, or Rasalasala, there had been a great awakening, and one hundred new converts had been added to their number; and among them was Rakotondrama, only son of the queen. A nephew of the prime minister also became a Christian, and God made use of these young men in saving some from a cruel death; for although the queen abated nothing of her hatred of Christians generally, her natural affection for her son made her lenient toward him,

and the case of the prime minister and his nephew was the same.

In 1850 a new persecution broke out with great violence. Nearly two thousand were summoned to the capital, to answer for the offence of worshipping the only true God, and believing in his Son. Three of the most distinguished for rank and devotedness were sentenced to be burnt to death. Ten others were thrown from a precipice near the city, and dashed in pieces. The prince now interposed, at the risk of his life, and boldly withstood the prime minister, who was the author of this cruelty. The native converts, in a letter describing this scene, say: "At the moment the first four sufferers were brought to the stake, a rainbow of an immense size, and forming a triple arch, stretched across the heavens. One end of it appeared to rest on the posts to which the martyrs were tied, the rain, in the mean while, falling in torrents. The multitudes were struck with terror and amazement, and many of them took to flight."

We have not space for further particulars touching the past history of this most interesting work. Happily, a brighter day has dawned upon Madagascar; the persecuting queen has passed away; and her son now reigns in her stead. The following extracts indicate some of the changes which he has inaugurated.

The *Missionary Magazine*, of the London Missionary Society, for January, contains a letter to Rev. Mr. Ellis, dated September 11th, 1861, and signed by seven persons, spoken of by the Magazine as "some of the most devoted Christian pastors and other native brethren in Madagascar," in which the writers say:

"God has heard the prayers which we have offered to him, and Madagascar is wide open for the Word of God. Those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding-places are now to be seen; and these are now new things with us.

"On Thursday, the 29th of August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny. Then all the people were astonished when they saw us, that we were alive, and not yet buried or eaten by the dogs; and there were a great many of the people desiring to see us, for they considered us as dead, and this is what astonished them. On the 9th of September, those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

"And this we tell you, our beloved friend, that whosoever of our brethren or sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children and all the brethren and sisters in the faith. Until we meet may God bless you."

The Magazine for February contains, in connection with various other matters relating to the Island, a letter from Rev. J. J. Le Brun, of Mauritius, who embarked for Madagasear, on hearing of the happy change there, in the hope of being permitted to proceed to the capital, and to render service to the native Christians. He was on his way to that place when he wrote, and sends a letter which he had received from some of the native pastors there, dated October 2d. This letter is as follows:

"We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's Day, 29th of September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the

people saw how great was the number of Christians, they were exceedingly amazed, and what still increased their astonishment was, the appearing in public of Christians who, having been hidden for so long a period, were considered by all as dead. Every body could not but exclaim: 'Truly God is great, who can thus watch over those who place their confidence in him!' A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open to every body. Every one can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets—yea, every thing printed in the Malagasy language; for every body here scrambles, as it were, for the Word of God. So ardent is the desire expressed for it, that they throw themselves upon any portions they find!

"French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that he prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Every body, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us."

The embassy sent to Madagasear by the Governor of Mauritius, to present the congratulations of the British Government to Radama II. on his accession to the throne, has returned; and in their report they say:

"The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama and that existing only six months ago. It was imagined that Christianity had been entirely suppressed; but now Christians are to be found in all parts of the capital, and already a school has been

established under the special patronage of the king, and for the short time it has been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground.

"A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians, who had been for many years in chains, were released at King Radama's accession."

North-India.

THE REV. I. VAUGHAN, Missionary of the Church Missionary Society, Burdwan, North-India, gives most interesting particulars of his labors at the Lepers' Asylum, situated in the neighborhood of his station. Among the inmates were about sixty Mussulmans and Hindus, to whom he gave attention.

The scenes of physical disease and deformity are described as most revolting. The missionary, however, was not deterred by these from efforts to make these poor outcasts partakers of the blessings of the Gospel. The missionary writes as follows:

"Several months passed over before any thing hopeful appeared. For a long time the poor creatures listened as though they heard not. The story was, indeed, new to them, but it awakened in them no emotions of surprise or concern. My unbelieving heart already began to doubt whether any good would result or no. At last, tokens of attention showed themselves, then of interest, then of concern. Two Mussulmans were the first fruits. A little while after, a poor woman, a Hindu, who had evidently been drinking in the word in silence, declared that she too must confess Christ. Very simple and

sincere was her faith. Then two men, also Hindus, made the same declaration. One poor fellow had no feet, the other no hands, but it was clear they had hearts deeply impressed with the power of the truth. 'Sahib,' said one, with an earnestness and feeling quite unmistakable, 'there is only one thing I want. I know I am a great sinner, and I want to get hold of Jesus Christ.' I trust, I believe, he had already hold of him, and so had his friend. These two men have cheered me much. It is something to do one good to see them sitting on the floor listening, with countenances glowing with animation and delight, to the glorious truths of the Gospel.

ANOTHER CASE.

"The next candidate was a gray-headed old man. Had I been asked who in the ward was the most unlikely to be brought to feel after God, no doubt I should have pointed to this very individual. He had been all his life an ignorant Hindu; he had never received the slightest education; his understanding seemed dark and clouded; and, to crown all, he was very deaf, so that he always lost a great deal of what was said. But God took hold of him. He began to feel what he never had felt before, that he was a sinner; he felt an anxiety, which he had never known before, as to the eternity which awaited him. He scarcely knew how to reveal his new feelings; but he said enough to imply that he was in earnest about salvation. I placed him under a preparatory course of instruction prior to his baptism. I wished him, if he could, to master the short catechism, and the responses in the baptismal service. The poor old fellow did his best for nearly two months, his Christian leper friends helping him all they could; but it was of no use, Murthiram could not commit the portions to memory. His anxiety increased; he could bear it no longer; therefore one morning he came hobbling up to my door. 'Sahib,' he said with a deep feeling, 'what am I to do? I have tried and tried, and I can not remember the words. My poor head is heavy and thick; what shall I do? Won't you baptize me? I can't learn the words, it is true; but I know this, I am a poor miserable sinner, and I know that there is no Saviour but Jesus Christ; I know he shed his blood for me, and I only trust in his blood for pardon and salvation.' Then folding his hands in an imploring attitude,

he said: 'Do, Sahib, do baptize me at once.' I was quite affected by the old man's importunity, and, in the words of Peter, exclaimed: 'Can any man forbid water that he should not be baptized?' I at once fixed the hour for his baptism. At the same time I baptized also another, a Hindu woman, who had been a candidate with himself. Thus within the last few months have seven of these poor miserable creatures been gathered into the fold of Christ. Very loathsome and repulsive are they to the eyes of man, but I am persuaded that some of them are now lovely and precious in the sight of the Lord. Their poor bodies are truly so many masses of corruption, but inwardly they are washed, they are sanctified; and the Holy Spirit of God will not scorn to tabernacle with them. I know of no objects of suffering more to be pitied than these. They are utterly without hope as regards time, for, once lepers, they must remain such to death. If, then, they have no hope for eternity, they are of all men most miserable. I can understand better now than formerly the compassionate regard which Jesus showed to such sufferers, and the beautiful adaptation of his blessed Gospel to their helpless condition has also struck me very forcibly. Hinduism and Mohammedanism fail to afford one bright beam of hope to cheer their heavy gloom; but the Gospel illumines their darkness, and inspires them with joyful anticipations; it gives them 'the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'"

At a date nearly a year later than the above, the missionary says:

"I have been very much cheered by the manifest tokens of the divine blessing on our work among the lepers. All those who were baptized last year have held fast to their profession. Some have evinced more earnestness than others, but there is no reason to doubt that all are sincere believers in Jesus. I use the word 'sincere' advisedly. . . . A little circumstance, in connection with a female leper, has pleased me greatly. In addition to the leprosy, she had suffered for some time from a new disease. Of this she was subsequently quite cured; and the very next Sunday did she send me one rupee as a thank-offering for the mercy received.

"During the present year seven additional converts have been added to the num-

ber, making in all fourteen, who have been recently admitted into the fold of Christ. These were, six Hindus and one Mussulman. A very pretty, and, to me, most interesting story, is connected with the latter. It is now more than two years since I sent a little boy from my school to the hospital. The poor child was very feeble in body, and of his recovery there appeared but little hope. The precious truths of the Gospel, however, had found their way to his heart. By and by an attack of cholera in a few hours finished his career. An account of his death appeared some eighteen months ago in the *Little Green-Book*, (August, 1860.) For some time after he was in the hospital, he was able to crawl about, and he employed his little strength in going to two or three of his fellow-patients, reading to them the Scriptures, and pointing them to Christ. Among his hearers was a young, intelligent Mussulman. One day little Robert told me, with beaming eyes, that his Mohammedan friend was inquiring into the truth, and he believed he would become a Christian. I went and spoke with the young man. He seemed to some extent interested in the subject. I saw him two or three times, and gave him a Hindustanee Testament. After this I went on a preaching tour, the little boy having died just before.

"Changing scenes and new engagements put the young Mussulman out of my head. I had forgotten all about him. Some three months ago, on paying my usual visit to the lepers, I observed at the end of the ward a stranger lying on his bed, and yet, as I approached him, and gazed on the smiling face with which he welcomed me, I felt sure that we had met before. 'Surely,' I said, 'I must know you; where have I seen you?' 'O Sahib!' said he, 'don't you recollect me? Don't you remember the little boy you sent to the hospital two years ago? And don't you remember that he used to come to read to me until he died? Well, Sahib, it was that little boy who led me to think about Christianity. During the past two years I have constantly been thinking and praying on the subject; I have studied daily the Testament which you gave me; and now I am fully convinced that Jesus Christ is the Son of God, the Saviour of the world. I know myself to be a great sinner; but I trust simply and solely in the atonement which Christ has made for the salvation of my soul.'

"I could not help from my inmost soul praising God, as I listened to this striking statement. 'Out of the mouths of babes and sucklings hast thou ordained strength.' A little, feeble, dying child had been the instrument of first calling this man's attention to the truth. The child had gone to his rest; the Mussulman had been moved about from place to place; no human teacher had been near him. In the mean time the good seed had been germinating under the genial influence of the Spirit; and now, after a lapse of two years, he made this bold and distinct confession of his faith. His knowledge of the peculiar doctrines of the Gospel was something remarkable, and sufficiently testified that he had indeed been a diligent student of the Bible. A little examination fully satisfied me of his deep sincerity, and of his fitness for the holy rite of baptism; and thus was he, as above stated, admitted, with six other lepers, into the visible church of Christ.

"About once a quarter I give those poor creatures the Lord's Supper. Every thing is arranged with order and decorum. They, out of respect to the solemn occasion, dress themselves as neatly as possible. They then range themselves on mats, the men on one side, the women on the other. When we take up the post-communion service, it is not a little affecting and delightful to hear the 'Gloria in excelsis' proceeding from the lips of those suffering believers. Oh! how different their experience now to what it was a short time ago! Then they suffered in murmuring impatience, or, at best, in sullen silence. Now has a new song been put into their mouths. Now can they ery, 'We praise thee, we bless thee, we glorify thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty!' Precious is the Balm of Gilead, skillful and merciful the Physician there!"

Sierra Leone—West-Africa.

From a recent Number of the Church Missionary Record.

The Bishop of Sierra Leone gives a most encouraging account of the completion of his visitation of the diocese. "On the 20th of October," he writes, "I preached twice at Kent, and confirmed fifty-three candidates, and addressed them. On the 21st, we went to York, when I confirmed forty-four, and preached and addressed

the candidates. On the 22d, I confirmed forty, at Bananas, and preached. On the 23d, I met the people of Kent, and spoke to them, as I had also done at each of the other stations of the Pastorate. The re-opening of Regent Church, Freetown, took place on November 3d, when I gave the Communion to four hundred and forty-four persons, besides the four clergy. Last Sunday I preached at Wellington, and gave the Communion to two hundred and seventy-one. We had seven hundred and eighty-eight in the congregation, including ninety who were at the doors, and could not get in." The Bishop goes on to express his deep interest in the care of his diocese, and adds: "Although it has its trials, yea, many and great, yet it is a precious work; and I certainly experience great comfort and delight in it. Only uphold my hands by your fervent, earnest, and united prayers for us, which, presented perfumed with the all-prevailing intercession of our dear Redeemer, will, I am certain, bring down abundant and continued blessing; and to your prayers add your support and aid, that I be not discouraged in my arduous work."

Review of the Operations of the Church Missionary Society of England.

(Continued from the last Number.)

The Ceylon Mission is one of slow development, and although not to the same extent as Western India and the Mediterranean, may yet be placed in the same category. The latter Mission was commenced in Asia Minor in 1818, enlarged by the addition of Palestine in 1851, and of Constantinople in 1858; yet have we in that field only sixty-six communicants. The Western India was commenced, so far as Bombay is concerned, in 1820, Nasik being added in 1832, and Sindh in 1850. There are in that Mission, throughout its various stations, only 526 native Christians, and 126 communicants. The Ceylon Mission was commenced, amongst the Tamils of the island, in 1818, and amongst the Singalese and Kandians in 1819-22. There are in the Mission 3973 native Christians, and 567 communicants. Missions of this kind serve as a trial for faith, and test the principles of those who have put their hand to the plow of Missionary effort. A Missionary Society should never

abandon a field because of its apparent barrenness and absence of visible result. To sow precious seed, and then desert the field in which so much labor has been spent, because the seed is slow to germinate, is a short-sighted proceeding; for after we have left, the spring season may come in, and others reap the harvest which would have been our own, had we practiced "patient continuance in well-doing." The command is: "Though it tarry, wait for it, for it will surely come, it will not tarry." Discouraging Missions, therefore, when persevered in, attest the reliability of a Society, and the genuineness of the principle by which it is actuated.

Report of the Calcutta Corresponding Committee. Interesting account of a young convert recently baptized.

We have before us the last report of the Calcutta Corresponding Committee, which has very recently reached us. It presents a comprehensive view of the Missions throughout Bengal, Oude, the North-west Provinces, and the Punjab. At Calcutta, Benares, and Lucknow, conversions have taken place of an interesting and important character. At the first-mentioned city, our Missionary, the Rev. J. Vaughan, has had the satisfaction of baptizing a young convert of a superior social position, Jadoonath Ghose, a young man of about eighteen years of age, belonging to a highly respectable Hindu family. He was first led to think seriously on the subject of religion while he was a student of the Free Institution, under the tuition of the late Dr. Ewart, the friend and coadjutor of Dr. Duff through the long period of thirty years. As is usual with young converts from Hinduism of respectable parentage, he had, previously to his baptism, to pass through a fiery ordeal.

Last Visit to his Wife and Family.

"The day for his baptism," writes Mr. Vaughan, "was fixed. He desired beforehand to make one more, perhaps a final visit to his wife and family. He dare not tell them his baptism was at hand, for he would certainly have been seized and confined, and probably drugged; but he especially wished to commend the truth to his wife and sisters. I prayed with him, and he took his departure. I felt, humanly speaking, it was doubtful whether I should ever see him again. To my great delight, he returned, after an absence of three days. He had not been permitted to see his wife,

but he had spoken to the members of his own family. Then, watching an opportunity, in the absence of the male members, he took leave of his three sisters, whom he loved dearly, telling them that he was going to be a Christian, and that this was his last visit home. Now followed a scene: the girls rushed upon him, embraced him, and with tears and entreaties, implored him not to forsake them. It was no time for delay, for already the servants were preparing to seize him. He tore himself away, and came with haste to me. I had scarcely got him housed when his friends and relatives came in a body, demanding, in a most exciting manner, to see him. There was reason to fear their object was to seize and carry him off. However, I felt that it would be best to let them speak with him before his baptism; so I called together a body of our Christian men as a guard, and then introduced his family. It was the first scene of the kind I had witnessed, and I shall not soon forget it. I turned to the youth, and said: 'Now, Jadoo, here are your friends: they may say to you what they please, and you may answer them as you think fit; and if, after this interview, you wish to accompany them, you are perfectly at liberty to do so: act as you choose.' I then sat down in silence, with the native brethren around me, and then commenced poor Jadoo's fiery trial. They surrounded him, and, one on one hand and another on the other, literally besieged him with arguments and entreaties to abandon his purpose. He returned but one answer: 'No; I will be a Christian.' A pause followed each declaration; then they returned to the charge more vehemently and imploringly than ever. Still he replied: 'No; I will be a Christian.' Then came an appeal to his natural feelings. 'Your poor little wife and your sisters have eaten nothing for three days: they are dying for hunger and grief on your account. Come and save their lives; come but for five days, come only for one day, this is all we ask: it is our last request; will you deny us?' I can not describe my feelings at this juncture. I silently cried to the Lord on his behalf, as did also the native brethren. His lips quivered: there was a struggle; but once more he replied: 'No; I will be a Christian. I will hesitate no longer.' Thus ended his trial. In despair of success, his friends retired; and then a very affecting scene presented itself. Our Christian friends rushed upon Jadoo, embraced him

as a brother, and with one voice ascribed glory to God who had preserved him steadfast. The next day I baptized him in the presence of a large and attentive congregation of respectable Hindus, amongst whom were not a few of his relatives. God grant his future walk may adorn the doctrine of the Lord and Saviour!"

Another Interesting Case.

At Benares a baptism has taken place which promises to exercise an important influence for good. The facts of the case are thus stated by the Rev. C. B. Leupolt:

"About nine years ago, I received a letter from a Hindu, calling himself a Ramaya, or roamer. He wrote to the following effect: 'Sir, I am a roamer. I believe that Jesus Christ is the Saviour of the world, and I am appointed to prepare the way before the Lord. My work is that of John the Baptist. I destroy the faith in the gods, break down caste, and collect people for becoming Christians. Come to meet me. Now is the time not to sit in your homes, but to be up and doing abroad. I will prepare the way for you, and you come and preach the Gospel. I can not preach the Gospel, for I do not know it,' etc. I went, with my assistant, Mr. Broadway, to see him, and to spend a couple of days with him. The plan he pursued was to sit outside his door, beat a tom-tom, and begin to shout with his wife. A crowd immediately assembled. He had a large number of disciples with him, and then he preached. If we reviled the Hindu gods as he did, the people would not listen to us for five minutes. When he had spoken for some time, he said: 'Now, you see, I have cleared the way, and you now preach the Gospel;' which we did. We had a good deal of conversation together. He knew something of Christ, seemed sincere, and, as far as I could judge, he believed in his mission. He then paid us a visit at Benares, with a host of his disciples, and begged very hard for a catechist to preach the Gospel with him. I heard occasionally from him. During the mutiny he had to be quiet; but after it, he recommenced his preaching, and, in 1860, he came to Mr. Smith, and requested baptism. He told me that he believed his time was then come. He heard I was in England, and Brother Smith admitted him into the Church of Christ by baptism. On speaking of his baptism, he said: 'I became at once another man. I knew I was now

Christ's, and I could not serve any longer any other but Christ. All my former connections were broken off. I ceased from that moment to be a gooroo. They still call me gooroo; but I tell all my disciples: 'I am no longer your gooroo, but I am your brother. One is your gooroo, and that is Christ.'" He resides now at Chakia, the former residence of the Rajah of Benares."

Progress of the Missions in India toward Self-support.

The development of the native churches, so that, instead of being weakly exotics artificially reared, and requiring to be screened from every rough blast, they may become vigorous and healthful, self-supporting, and coöperative with the mother Church at home in the work of Missions, is now universally admitted throughout the Mission field to be most urgently necessary, and therefore requiring to be earnestly prosecuted. But the growth and maturity of the native churches depend on their being provided with a native pastorate; otherwise, alike in grace, gifts, and usefulness, they will become dwarfed and stunted. In connection with this great requisite, educational establishments of sufficient comprehensiveness and power become indispensable; some of a general character, to provide the educated material from whence that portion which is gracious and capable may be drafted; others of a more special character, into which those from amongst the educated material, who are judged to be capable and gracious, may be drafted, and there prepared to become a part of the Missionary agency. This great want has been fully provided for in the Tinnevely Mission, where there is the English school at Palamcotta, besides vernacular schools for general purposes, the Vernacular Training Institution for Schoolmasters, with its model and practicing schools, and a Preparandi Institution for giving a sound biblical and theological training to those young men of mature Christian character who are designed for the offices of catechists or native pastors. The Travancore Mission is similarly provided, there being in operation, not only the Cottayam College, with its 140 boys, but also the Nicholson Cambridge Institution for preparing native teachers through vernacular instruction, in which twenty selected students are making satisfactory progress. In the North-India Mission there are now 7705 native Christians.

INTELLIGENCE.

THE REV J. G. AUER, recently of the German Mission at Akropong, West-Africa, has joined our Mission at Cape Palmas. He and Mrs. Auer (formerly Miss Ball) arrived there on the 16th February. Mr. Auer was to be ordained in April, and was preparing to remove with his family to Bohlen, of which station he had been put in charge.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 15th to April 15th, 1862.

Maine.			
<i>Gardiner</i> —Christ,	\$31	55	
New-Hampshire.			
<i>Keene</i> —Rev. E. A. Renouf, for Af.,	5	00	
Massachusetts.			
<i>Andover</i> —Christ, \$25; Mrs. B. H. Punched, for Af., \$20,	45	00	
<i>Boston</i> —St. Paul's,	5	00	
A Churchman,	100	00	
H. Chickering, Esq.,	20	00	
<i>Cambridge</i> —Christ S. S., for Africa,	50	00	
<i>Hanover</i> —St. Andrew's,	65	00	
<i>Jamaica Plains</i> —St. John's,	35	00	
<i>Marble Head</i> —St. Michael's,	40	61	
<i>North-Adams</i> —St. John's,	7	35	
<i>Taunton</i> —St. Thomas',	20	00	
<i>Waltham</i> —Christ,	20	60	
<i>Woods Hole</i> —Messiah,	1	50	429 46
Rhode-Island.			
<i>Bristol</i> —St. Michael's Ladies' Bon. Soc., for China,	25	00	
<i>North-Providence</i> —St. Paul's,	19	22	
<i>Warren</i> —St. Mark's, a Communicant, ..	2	00	46 22
Connecticut.			
<i>Bridgeport</i> —St. John's, "M." ½,	5	00	
<i>East-Plymouth</i> —St. Matthew's,	4	00	
<i>Hartford</i> —Miss. M. J. W.,	10	00	
<i>Harcinton</i> —Christ,	7	00	
<i>New-Britain</i> —St. Mark's,	33	39	
<i>Southport</i> —Trinity,	6	94	
<i>Windsor</i> —St. Gabriel's,	3	00	69 33
New-York.			
<i>Astoria</i> —St. George's S. S., ed. a boy in Africa,	20	00	
<i>Greenpoint</i> —Ascension, a Communt', ..	2	00	
<i>New-York</i> —Christ, through Am. Ch. Miss. Soc.,	125	00	
St. Bartholomew's,	437	23	
"A. B.,"	100	00	
R. A. Williams,	2	60	
Through Miss E. M. Turner, toward support of a Teacher at Grahway Station, Af.,	25	00	711 83
New-Jersey.			
<i>Allentown</i> —Christ, for Africa,	15	50	
<i>Crosswicks</i> —Grace, for Africa,	9	50	
<i>New-Brunswick</i> —Christ, \$25; Children's Hoffman Soc., for Africa, \$2, ..	27	00	
<i>Princeton</i> —Trinity, a Lady,	3	00	
<i>Miscellaneous</i> —Anonymous,	1	00	56 00
Pennsylvania.			
<i>Chestnut Hill</i> —St. Paul's,	14	00	
<i>Lancaster Co.</i> —Hope Church,	1	61	
<i>Lebanon</i> —Christ,	\$6	94	
<i>Mauch Chunk</i> —St. Mark's,	3	10	
<i>Philadelphia</i> —St. Mark's, for Greece, ..	45	00	
"C." for Japan,	15	00	
<i>Uniontown</i> —Alfred Howell, Esq.,	5	00	
<i>Wellsboro'</i> —St. Paul's,	10	00	\$100 65
Delaware.			
<i>Christiana II.</i> —Christ S. S., for Miss Conover's School, China, through Am. Ch. Miss. Soc.,	16	50	
<i>Indian River</i> —St. George's, for Africa, ..	3	80	
<i>Millsboro'</i> —St. Mark's, for Africa,	1	74	22 04
Maryland.			
<i>Frederick</i> —All Saints' S. S., for Af., ...	13	12	
<i>Georgetown, D. C.</i> —Christ, Miss C. Magruder, for Mrs. Keith, China, ..	10	00	
<i>Hagerstown</i> —St. John's,	10	00	
<i>Rock Creek Par.</i> —St. Paul's,	25	00	
<i>Washington, D. C.</i> —Christ, through Am. Ch. Miss. Soc.,	20	80	
Trinity, through Rev. E. W. Syle, toward support of Rev. E. H. Thomson, China, \$38; Japan, \$1,	39	00	122 92
Ohio.			
<i>Cincinnati</i> , St. John's,	45	81	
<i>Chillicothe</i> —Dr. A. Douglass,	1	00	
<i>Cleveland</i> —St. Paul's, \$65.04; S. S., for two African scholarships, \$50; Mons. Kelley, Esq., for Mr. Hoffman, \$5,	120	04	
<i>Collamar</i> —St. Paul's,	1	00	
<i>Melina</i> —St. Paul's,	6	50	
<i>Oberlin</i> —Christ,	2	00	
<i>Urbana</i> —"A Widow,"	1	00	177 85
Illinois.			
<i>Miscellaneous</i> , "Mrs. H.,"			5 00
Kentucky.			
<i>Louisville</i> —St. Paul's, a Member,			5 00
Michigan.			
<i>Flint</i> —St. Paul's, ed. Willie Roberts, Af., ..			10 00
Missouri.			
<i>Kirkwood</i> —Grace,	60	14	
<i>Weston</i> —St. John's, Rev. J. Koch, \$5; Little Charles, for African children, \$1,	6	00	66 14
Minnesota.			
<i>Basswood Grove</i> —Chapel,			1 90
			1,860 89
Amount previously acknowledged, ..			83,385 16
Total, since Oct. 1st, 1861,			\$35,245 55

1917

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